MISSIONS

A BAPTIST MONTHLY MAGAZINE

CONTINUING THE BAPTIST MISSIONARY MAGAZINE, THE BAPTIST HOME MISSION MONTHLY, AND GOOD WORK

HOWARD B. GROSE, D.D., Editor

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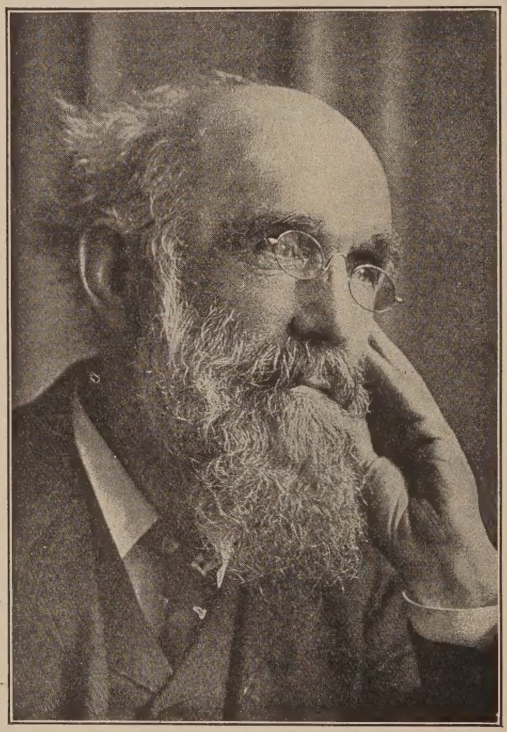

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President Baptist World Alliance

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MISSIONS

VOLUME 2 JULY 1911 NUMBER 7

The Baptist Anniversaries

THE abundant vitality of the denomination was manifested in the opening days of the Convention. A registration reaching 2,236 delegates and 1,157 visitors by Wednesday evening—a total of 3,393—indicates the interest attached to a delegated body affording full and free opportunity for discussion of matters of denominational concern. Such a body has solidarity and significance.

Important actions can only be named here. The Convention voted to receive delegates bearing credentials from Free Baptist churches to all rights and privileges; to appoint a committee to join with similar committees representing other denominations in arranging for a conference upon questions of faith and order; to appoint a committee of nine to confer with a committee from the Southern Baptist Convention regarding matters of mutual concern and welfare; to preserve Christian comity by removing the independent Persian mission from the field occupied by the Presbyterian Foreign Board to an unoccupied part of Persia, to be selected in conference with the Presbyterian Board; to authorize a Convention budget not exceeding $30,000 for necessary expenses of the Convention commissions and committees. President Hunt was re-elected, as was Secretary Bitting.

The spirit of the Convention is cheering in its earnestness and optimism. The purpose is that of advance. There is no mistaking the evidence of genuine interest. The welcome given to the men and women from Russia was not formal, but spontaneous from deep heart interest. It is this spirit which gives assurance that the march is to be forward. Problems of apportionment have to be worked out to a solution; many vexing things must be dealt with; but the great fact to be remembered is that while the Convention is not a perfectly oiled and smooth running piece of machinery, it has the merit of being a fair representative of democracy, and the crudest democracy is preferable to the most finished autocracy. We are moving along the lines of real progress and organized efficiency, and to quote a familiar Hibernianism, "our future lies before us and not behind us."

PASSING EVENTS

China Has a Cabinet

China's first cabinet has been appointed, by royal edict, and nine of the ten members are Manchus and conservatives. This indicates an unpopular cabinet, but the step is progressive, involving the abolishing of the Grand Council which has hitherto controlled affairs. Prince Ching is the new premier. Announcement is made also of the completion of a thirty millions loan for the construction of new railways in Central China. All this means the rapid opening of the country to new influences and the development of a life radically different from the old. We must work diligently to make it a Christian civilization.

Ⓜ

A Serious Charge

The Oriental labor problem has appeared in Hawaii, and the serious charge is made that the Hawaiian planters, who have imported annually large numbers of laborers from Japan, the Philippines, India and Europe at great expense and at times under suspension of the United States immigration laws, hold these laborers in a state of vassalage, work them for starvation wages, and take their pay in return for the necessities of life, sold by the planters at exorbitant prices. Thus it is claimed that a great majority of the inhabitants of Hawaii are practically slaves; that the country is not being Americanized, but orientalized, almost one-half of the people now being Japanese, or to give the figures, 79,663 Japanese in a total population of 191,909, with less than 27,000 native Hawaiians, 21,000 Chinese and 22,000 Portuguese. A thorough government investigation should be made. It is also charged that laborers brought to Hawaii are enticed to Alaska and the Coast States and smuggled in, the laws being set at defiance. The salmon packers of Alaska need laborers as much as do the sugar planters of Hawaii, and all parties seem equally indifferent to the welfare of the workers or the means by which they are secured. Christianity's first task is to conquer that spirit of commercialism which recognizes no interests, but its own, and no rights that interfere with its gains. The greatest difficulty the American missionary has to meet in foreign lands is the American trader.

Ⓜ

The New Order in Mexico

The revolution in Mexico has accomplished extraordinary results. When it looked as though prolonged strife was inevitable, President Diaz yielded to the pressure of opinion and resigned the presidency, as the only way to stop the warfare already in progress. It was a pathetic ending to a remarkable career and rule, the benefits of which will be realized more fully in the future. But the rigid régime of suppression had

reached its limit, and dignified retirement was the only solution that could bring peace. There was some rioting, and the aged ruler fled by night to the seaport and found refuge on board an ocean steamer which a little later conveyed him to Spain, where it is said he will make his residence. His surrender of power was the supreme test of his patriotism. History will give him full credit for his constructive work and admirable qualities, as well as great abilities.

Ⓜ

Madero's Heavy Burden

While it was arranged that the provisional presidency should be assumed by Señor de la Barra, who had been minister of foreign affairs, the real master was recognized in General Francis Madero, Jr., the leader of the revolutionists and the candidate for the presidency at the next general election, which will be held within a few months. On his arrival in Mexico City, Madero was hailed by the populace and is the hero of the hour. Whether he can govern the varied forces that have been gathered and are now flushed with sense of victory remains to be seen. The prophets are wisely reticent. We are hopeful of the best, and so far the outcome has not realized the fear of an anti-American uprising. The Diaz adherents indeed are most bitter against this country. In the reconstruction we shall certainly trust that the best elements in Mexican life will come into play and be in control.

Ⓜ

Religion in Women's Colleges

A reassuring article with regard to religion in women's colleges is contributed to *Good Housekeeping* by a Northampton pastor, Rev. Lyman P. Powell, whose proximity to Smith, the largest woman's college, gives him excellent opportunities for observation. He describes the provision made in the leading colleges for Biblical studies, these being required in many instances. He says the religious life in Bryn Mawr, Vassar, Wellesley or Smith is as sane and wholesome as athletics. Each college has its Christian Association managed by the girls themselves. "On the organization and direction of each association an amount of intelligence and effort is expended, nowhere surpassed, and in few Christian churches equaled." The membership certainly shows alert direction. These figures are suggestive: Bryn Mawr, enrollment 421, association membership 325; Vassar, 1,058 students, 870 in association; Wellesley, 1,387 students, 1,000 in association; Smith, 1,617 students, 850 in association and kindred societies. The writer might have added that the subject of missions is brought to the attention of the students, and mission study classes are not uncommon among them. Two such classes in the study of immigration, with *Aliens or Americans?* as text-book, were conducted by seniors at Vassar this year.

Ⓜ

Remaking Our Cities

The plans under way for beautifying, relaying and rebuilding our large cities have a direct bearing upon the city problems. It is plain that the replacing of the present ramshackle and unsanitary tenement houses by such model tenements as are already to be seen in New York as well as in English cities would vastly improve the chances for clean and wholesome and moral living, hence for Christian civilization. When the feeling of civic pride is born the beginning of better things is assured. When to that is added the new conscience in political and social affairs, the future is bright with hope. Wholesome environment is essential to moral elevation.

The Race Issue

Signs multiply that the race issue is growing more acute. Baltimore is trying a new plan to segregate negro property holdings. The Ninth Cavalry (colored) has been the source of some trouble and perplexity to the authorities because of Texas feeling, although the colonel says the order of the regiment has been most exemplary. Negro success in any direction and any section seems to increase the feeling of hostility.

Recently the Association for the Advancement of Colored People held in Boston its second annual meeting. It is well described as a meeting of protest throughout. Speakers, platform, resolutions, all declared that the colored people are denied their rights of citizenship, and deprived of industrial and educational opportunity, while they are not safe in person or property in many sections. A public opinion must be created by a moral crusade that will right the wrongs of the negroes. The facts undoubtedly indict the whites North and South alike. It is difficult for a negro to get justice in the courts, impossible for him at present freely to exercise the rights of suffrage, improbable that prejudice will soon die out. Many wonder whether such movements as the Association represents help or hurt the real interests of the colored people. Doubtless it is not by brooding over their wrongs, but by continuing their course of prosperity and progress—the record of which is recognized as wonderful in spite of all hindrances and injustices—that the colored people will win their place. Still, perhaps it is a good thing to let the people know how unjust and unlawful and unchristian the treatment of the negro race is, and to sound prophetic warnings. Amid the general prejudice one line of light stretches out—the missionary and educational work of the Home Mission Boards during the last half century.

Comic Supplements

Public protests against the comic supplements of the Sunday papers cannot be too numerous or emphatic. That they are vitiating the taste and morals of multitudes of children is beyond question. They have no merit of wit or art to relieve their vulgarity, inanity and debasing quality. The superintendent of public schools in New York says they go far to counteract any healthful influence which the schools have. Success to the League which seeks its suppression.

Ⓜ

An Inspirer of Reverence

The cathedral of St. John the Divine in New York, the choir of which was recently dedicated, after nineteen years of labor since the corner stone was laid, was the scene of a great mass meeting in favor of universal arbitration on the day following the dedication ceremonies. Bishop Greer said this was an indication of the representative place in patriotic as well as spiritual affairs which the cathedral was designed to hold, pointing the thought of all to religion, which alone can inspire patriotism and insure peace and righteousness. The cathedral was designed by Bishop Potter in no narrow spirit. Its aim is to implant in the mind of the general public that reverence for God which is one of the greatest practical needs of the present practical age.

Ⓜ

A Pertinent Question

THE question is, "Have we too many church members?" and it is raised by the *Standard* in a recent issue. As the editorial shows, it is not a foolish or untimely question, but one worthy of careful consideration by a denomination that is just now being told that it is the largest in the United States in numbers, and one that holds

to regenerate membership as a fundamental. That is, we hold to this in theory, while in practice we fail to insist upon it. For who shall gainsay the statement, put in interrogative form: "Is it not true that Baptist churches have large numbers of members who give no evidence of possessing the spirit of Jesus Christ?" Churches revise their rolls now and then, and drop a larger or smaller number of names—a method open to serious question. But is not real church discipline a lost art or a neglected practice. The character criterion, which after all is the scriptural one, is often applied less critically in church than in the community outside.

Certainly an indifferent membership, to go no further, is a source of weakness rather than strength. The most injurious influence in a community is not that of a non-professing Christian who is a non-church-goer, but that of a professing Christian who is a non-Christian doer. Christianity as a profession where it is not also a possession works incalculable harm. A revival of true religion should begin within the "household of faith." Church membership is held altogether too lightly by a great number of members, and is granted and continued too easily by many churches. This explains why the home base of missions is weak. A regenerate church membership will inevitably be missionary and evangelistic in spirit. The closing paragraph of the editorial in question should have widest circulation and consideration:

"We are not pleading for harsh treatment of the weak ones in our churches. Love and patience and effort will win them from the error of their ways. Much less do we seek to minimize the importance of effort to bring men to Christ. We should increase our effort to win our fellowmen to God instead of remitting effort. But we do affirm with all frankness that we overemphasize the importance of getting people into the church when compared with the stress laid upon the momentous task of securing Christian living on the part of those who are already within the church. We need to realize that the policy of *laissez faire* which we so generally follow in regard to those who are church members is radically wrong. We need to address ourselves to the great work of bringing the life of our church members up to a much higher level. We need to recognize clearly the fact that we do not so much need more members as we do better ones; that if the church is to have power over the world to win it for God, it must be through the high qualities of Christian character exemplified rather than by mere show of numbers."

Ⓜ

How to Stimulate Subscriptions

KEEP the fact that there is a magazine called MISSIONS — and the very best missionary magazine going — before the church people, in calendar or church paper notices. It only takes a few words. For example, in the March *Gospel Light*, the little paper published monthly by the Lafayette Avenue Baptist Church of Buffalo, in connection with a report of the Laymen's Banquet in Buffalo, this commendation is given:

> Through the kindness of our monthly magazine, called MISSIONS, we are permitted to give a picture in this issue of the men's banquet, held in the Hengerer café, on December 15, 1910.
>
> MISSIONS contains an excellent account of this meeting and the forty-eight subscribers in our church to this great magazine will read the account with interest. We wish every family in the church received this missionary magazine, and that every member of our church had the habit of reading its most interesting pages.

That is the kind of comment that stimulates subscriptions.

Note and Comment

IN this number MISSIONS makes a personally conducted tour of the mission fields through the medium of the annual reports of the secretaries of the societies. It is helpful to look at work and policies through the headquarters' spectacles occasionally. Much of encouragement will be found in the record of the year. There is other matter of interest also. You will not miss the story, or the illustration from a Kansas mining town of what a devoted missionary pastor and his wife can do for a needy community. As you read, try to get the missionary worker's point of view, and realize that from every field comes the appeal for means wherewith to advance. The fields are ripe—will we furnish reapers?

We had hoped to give the reports of the Home Mission Schools in this issue, but inexorable laws of space crowd the excellent matter out, and August will bring you the accounts of what has been accomplished in one of the best school years our institutions without exception have known.

¶ A young minister once said in an address that he would do anything; he would stand on his head in the pulpit if by so doing he could win a soul. An elderly brother thereupon interposed: "I don't know, my young brother, but I have thought it better for a minister to stand on his feet and work with his head than to stand on his head and work with his feet in the air." Better and perhaps more difficult for some.

¶ One pastor said, after reading the experiences of Josiah Jones in the April MISSIONS, "I shall read that at the prayer meeting next week. It goes to the center." Perhaps some other pastors may take the suggestion. If so, be sure to mention the magazine from which it is taken.

¶ Is there need of home mission work? A little while ago the investigation of weights and measures in New York disclosed the fact that more than fifty per cent of the scales gave short weight, and a still larger proportion of the measures were scant. Now the experts who have been looking into the matter of weights and measures in Boston find that thirty-eight per cent of the scales fail to give the buyer his due. What can be said of such conditions? We have been talking about a new civic conscience. We need a new commercial conscience as well. A church crusade with a mission to merchants and manufacturers as its objective would not be out of place.

¶ The missionary story in this number, "Cross or Crescent?" by "Dorothy King," introduces the ideals of self-sacrifice and obedience that have made Christianity the creator and molder of noble character, and sustained the higher purposes and interests of humanity. True bravery is always admired and is a winning force. While this instance of rescue from imminent peril through sheer faith and dauntlessness is not presented as fact, there are numerous cases on record equally remarkable. Missionary annals are full of the power of goodness. And when it comes to severe tests, that of leaving the loved one in obedience to the divine call was undoubtedly the hardest which the young medical missionary had to face. We welcome the author (whose real name is Mrs. Geo. H. S. Soule) to our company of contributors. The story will make an effective reading for a missionary meeting.

¶ The acceptance by Dr. Austin K. deBlois of the unanimous call to the First Church of Boston will bring to New England one of the pastors who believes in missions intensely and creates a missionary atmosphere in his church. He was one of the delegation that visited China, and has kept the First

Church in Chicago in close touch with world missions. The First Church in Boston ought to be a strong educative center under his leadership.

¶ At the great Guildhall arbitration meeting in London, in which all parties and creeds were represented and the English and American flags were intertwined in the background, Premier Asquith spoke with great power. One of his ringing phrases was that in which he satirized "this Christian era's lip service to the gospel of peace compared with its unparalleled utilization of all the resources of imagination and invention for war and preparation for war." There was intense enthusiasm for the proposed treaty of peace. The Carnegie Hall meeting in New York was equally significant and enthusiastic. No movement in this generation has drawn the English and American people so close together. While President Taft warns us against expecting too much from it, its momentous character and consequences cannot be concealed.

¶ Rev. H. E. White has been appointed missionary of the Maine Baptist Missionary Convention. He is a Maine man and founded the Seacoast Mission. He will engage especially in the seacoast work.

¶ The South Carolina Baptist State Convention has voted to raise $20,000 for the European Baptist College, and the North Carolina Convention will raise $25,000 for the same object.

¶ Prussia has expelled the Mormon missionaries from the country. Holland and Belgium are taking steps in the same direction. If England does not treat the eleven hundred Mormon officials in her territory in like drastic fashion, her people are apt to make the land uncomfortable for them.

¶ An English missionary who has opened an opium refuge counts among his patients a Buddhist priest and two idol manufacturers. During the first three years of her anti-opium program, which ended with 1910, China reduced her opium production by about seventy-five per cent. This is striking evidence as to the sincerity and self-denial of the government and people. This means a money loss of a hundred millions of dollars. Such sacrifice gives China a right to ask for the moral support and practical assistance of the nations.

¶ At the New England Methodist Episcopal Conference recently held, the agent of the Methodist Book Concern announced that a dividend had just been declared, out of which $200,000 would be distributed to the various annual conferences. That surely is a going Concern.

Rev. F. A. Agar, Superintendent of Missions for East Washington and Northern Idaho, is a busy man. "I was on the road, due to take a train at 4 P.M.; found it two hours late; at 6 it was marked 9.10 P.M., and I went and examined a church site with the committee; then to a special meeting where I preached. Seven persons made profession. At 9 the pastor and I found the train marked 11 P.M. He stayed at the depot till 10.30. The train was subsequently marked up to 11.10, 1.10, 2.10, 3.10, 3.40, 4.50, and finally arrived, 5.10. I spent the night sitting in a chair and working upon the material I am sending you."

¶ The death of Li Lien-ying, chief eunuch of the imperial household at Peking and long-time power in public affairs during the dominance of the Empress Dowager, caused no regret to the well-wishers of the awakened China. For forty years the making and marring of China's dignitaries lay in his utterly unscrupulous hands. Rising from a cobbler's apprentice, in 1869 he attained to the coveted post of chief eunuch, and so won the favor of the Empress that his influence was felt everywhere. He has the credit of inducing the Empress Dowager to suppress the reform movement of 1898, and encourage the Boxer uprising, which was to "drive the foreigner into the sea." In the failure of that enterprise he would have lost his life had not Russian influence saved him. From that time his influence waned. He represented the worst of the influences which the missionaries are seeking to overthrow.

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The Philadelphia Meetings

Editorial Correspondence

OPENING DAYS OF THE NORTHERN BAPTIST CONVENTION
FOREGATHERING OF THE BAPTISTS FROM ALL LANDS

TUESDAY, June 14, was the opening day of the Northern Baptist Convention's meeting for 1911. Monday was a day of preparation and registration, and a bustling day it was, and hot and sticky withal. The women had arranged a preliminary meeting in the evening, and held it in spite of a terrific thunder-storm. The strenuous work in the basement whipped the missionary exhibit and society booths into trim, and Tuesday morning found the Temple in fair readiness, the weather moderated somewhat by a slight breeze, and the delegates and visitors pouring into the Temple in a steady stream.

Grace Temple auditorium presented an attractive meeting place, with its gay bunting and flags of the nations tastefully arranged. The opening session was not largely attended at first, for the delegates were struggling in the registration maelstrom below and some western trains had not come in. By afternoon, however, the names registered numbered more than 1,200, and the list was constantly growing.

The first Convention Bulletin, edited by Rev. J. Milnor Wilbur, made its appearance early in the morning, with its provisional program and helpful announcements; also its Word of Welcome from Howard Wayne Smith of the Publication Society, who has rendered large service as Chairman of the Philadelphia Committee of Arrangements. Due acknowledgment to him and his large corps of colaborers will be made in a later report.

The Convention was called to order by President Emory W. Hunt of Ohio, shortly after ten o'clock. It was chiefly a business session, with two addresses to break the routine. The first, following the devotional service, was the formal welcome on behalf of the nearly fifty thousand Philadelphia Baptists, by Dr. J. H. Haslam, pastor of Gethsemane Church. His address was one of great breadth, covering our denominational achievement since the origin of the Philadelphia Association, which was instinct with missionary spirit.

Then came the report of the Law Committee concerning the incorporation of the Convention under act of the New York legislature, dated June 6, 1910.

This act was adopted by the Convention, which then proceeded to organize properly under its provisions. The present officers, committees and commissions were continued for the original terms. The existing constitution and by-laws were adopted without change. When this ratification had taken place, Judge Clinch congratulated the Convention on having reached the goal toward which it started at Oklahoma City in 1907. There was a round of applause when it was realized that the Northern Baptist Convention was duly legalized as a corporation and ready to do business as any occasion might require.

Secretary Bitting presented the report of the Executive Committee, calling special attention to a new section referring to the relations with Free Baptists. After reciting the acts transferring the missionary property of the Free Baptists to the Home and Foreign Societies, the recommendation was made that the whole matter be referred with power to the Executive Committee for action. In view of this transfer the Executive Committee instructed the local Credential Committee to recognize credentials from local Free Baptist churches. Approval of this action leaves the relations between the denominations in exactly the natural and right position.

President Hunt made an excellent address, prefaced by a statement from Secretary Bitting that the presence of the President was against his physician's advice, and that he was to be relieved as far as possible of service during this meeting. The President said in substance:

It may be well to fix our attention upon these questions: What we are, and what purpose should claim our attention here. We are Christians, not our own, not seeking our own. We are saved by grace, rejoicing in hope, enlisted in divine service. We are Baptists. We did not choose the name. We do not prefer to be peculiar, nor seek to be separate. But as the name has been attached to us we accept it and rejoice in what it represents. As we regard spiritual life as the gift of God to each individual, we also regard our responsibility as directly to Him. We recognize no other authority but His will as it is made known to each of us by His Word, or in whatever way the Spirit works. That will finds expression for us in Jesus Christ. The supreme thing for

EMERY W. HUNT, D.D.
PRESIDENT OF THE CONVENTION

us is the lordship of Christ. We do not create divisions, but we must abide with Him. If others do not follow Him, and we must choose, we choose Him. Ritual is not the chief thing. We are not contending for "a mere forming," but we cannot escape the conviction that those who are willing to substitute personal taste and preference for obedience to Him in the official ordinance of the Christian life are obscuring the lordship of Christ. They must answer the question, "Why call ye me Lord, Lord, and do not the things that I say?"

Our people need to be reminded, however, that no ordinance exhausts the will of the

Lord. The man who so overstrains his moral energy in shouting some denominational shibboleth that he hasn't enough left to lift a dollar out of his pocket for the evangelization of the world has something still to learn about what constitutes a New Testament Church. [Applause.] No out-

LEFT TO RIGHT:
DR. BARNES, DR. SEYMOUR, DR. HAGGARD
SECRETARIES REPRESENTING THE THREE GENERAL SOCIETIES

ward conformity can serve as a substitute for a surrendered life, a sweetened spirit, a charitable judgment, a liberal and loving soul.

We are here with our eyes upon the world. We take pride in the honored names which adorn our missionary history. For a hundred years the missionary conviction of the Baptists has been expressed in voluntary organizations of those who were willing to engage in this service. With the organization of the Northern Baptist Convention the representatives of the Baptist churches of the North admit their equal responsibility for this work and face the task of the kingdom. Our eyes are wide open upon the world. We are here to plan work for all sides of this planet. Nor are we content with conditions in America. Our home, commercial, social and industrial life are far from Christ. A tremendous task is before us. We are not here to exercise authority over our brethren, but to lead in service. We have an ambition for our Baptist churches. It is that they should be warm in evangelistic service, and so large in missionary enterprise that the unsocial and selfish, the petty and mean, and whoever misrepresents the Spirit of Jesus Christ, will find himself out of harmony with them and will be either regenerated or eliminated.

Hearty applause showed the appreciation of the earnest words.

Place was then given to the Societies to transact necessary business. Mrs. Lester presided while Mrs. Westfall reported for the Executive Committee of the Women's Home Mission Society. An abstract will be found in the department of Women's Work on another page. Vice-President Barry took the chair, and the Home Mission Society submitted its report to the Convention and appointed various committees. Chairman Briggs of the Foreign Society presided while the same forms were gone through with, and Vice-President Doane assumed the chair for the Publication Society. This paved the way for sessions to follow. Abstracts of the reports are given elsewhere in this issue.

At the afternoon session, the Executive Committee report was taken up and part of its sections were considered and acted upon. The matter that caused most discussion was the resolution appointing a committee to act with similar appointees from other Christian bodies to arrange for a proposed conference on faith and order. The debate largely turned on issues not involved in the proposal, but it was a free discussion and gave opportunity for understanding the situation. The number of the committee was made fifteen and the resolution was passed by a large majority.

Another matter discussed was that of denominational objectives. An amendment was offered adding a distinctively missionary plank, and this was referred. An interesting feature of the report further was the proposed conference between representatives of the Northern and Southern Baptist Conventions to consider all questions in controversy. If a brotherly and happy way out can be found it will be a great blessing to the parties concerned and the cause of religion at large. The receipts of the Convention were $23,407, and the expenditures $17,216, leaving a balance of $6,191 in the treasury. This included the accounts of the General Apportionment Committee, amounting to $9,000 of the total.

The second half of the afternoon session was given to the Woman's Home Mission Society. The program was full of interest, and was nearing its close when an exceedingly sad event brought an abrupt termination. Mrs. A. H. Barber, for many years one of the most efficient workers, was in the midst of an address on field work when she suddenly fell in a faint. Heart trouble developed, and the physicians, hastily summoned, gave little hope of her recovery.

At the evening session Mrs. George W. Coleman of Boston spoke on "Two Dynamos," describing eloquently Spelman and the Chicago Training School. The closing address was by Dr. J. A. Francis on "The great need of the evangelization of this country, and how women are meeting it."

From this point our report will be continued in the August number, which will give a pen picture of the World Alliance sessions. Thus far the hopes of a great fortnight for the Baptists bid fair to be realized.

THE PUBLICATION SOCIETY'S NEW BOOK STORE — LOOKING NORTH

The International Missionary Union

By H. F. Laflamme

FOR a score or more of years the Clifton Springs Sanitarium has hospitably entertained the missionaries of the International Missionary Union without charge. This year a hundred missionaries were present, representing seventeen of the great mission fields of the world, and speaking a great variety of languages. Twenty of these were missionaries of the Northern Baptist Convention, among them Rev. George H. Brock of India, Prof. E. W. Clement of Japan, Rev. Milo J. Coldron and Mrs. Coldron of the Free Baptist Mission at Balasore, India.

The membership of the Union numbers 1,400 in all, and forty-two new members were received into the Union at this session. At the very impressive memorial service brief accounts were given of eighteen members who had died during the past year. The most distinguished of these were Rev. John Hyde Deforest and Miss Dr. Clara A. Swaine. Dr. Deforest went to Japan in 1874 and died at Sendai, Japan, May 8, 1911. He was twice decorated by the Emperor in recognition of his distinguished service in dispelling anti-Japanese feeling among Americans. One of his best known works is "Sunrise in the Sunrise Kingdom," largely used as a mission study text book. Miss Dr. Swaine was the first woman physician ever sent to the Orient. She served in India for forty years, for fifteen years as a teacher under the Methodist board, when she received the call from a native princess to be her private physician, and to attend the women of the palace. At this point of vantage she continued her work both in a dispensary and in a school for girls.

Willis R. Hotchkiss of Africa, Isaac Taylor Headland of China, Miss Ellen M. Stone of Bulgaria, Rev. R. H. Nassau of the Gabun, Africa, and T. J. Scott, D.D., of Bareilly, India, were among the best known speakers. The theme of the conference was the Decisive Hour in Christian Missions, and all bore testimony to the pregnant importance of the present moment. One very interesting feature was the presentation to the conference of six veteran missionary women, whose aggregate of service totaled 202 years. The senior among these was Mrs. Josephine L. Coffing of Turkey, who served from 1857 to 1905, forty-eight years in all, while forty-three years of this service followed the murder of her husband by the people of Turkey.

THE WAY BAPTISTS DID NOT GO TO PHILADELPHIA IN 1911
THE WAY PEOPLE DID TRAVEL IN 1840

Around the World in Our Baptist Mission Fields

The Missionary Progress of the Year

Quotable Facts and Figures from the Annual Reports Concerning our Mission Work at Home and Abroad

General Contents of the Reports at a Glance

The Foreign Mission Society

THE special points covered by the report of the American Baptist Foreign Mission Society are: The new Board of Managers, new appointees, MISSIONS, the World in Boston, Sunday School Co-operating Committee, conference of Foreign Missions Boards, joint districts, the Nebraska Plan, the Young People's Missionary Movement (henceforth to be named the Missionary Education Movement), the Literature Department, the Judson Centennial, district secretaries and their work, Homes for missionaries' children, the Apportionment Plan, Laymen's Missionary Campaign, the Forward Movement, the Edinburgh Conference, Budget problems, financial outcome, Budget for 1911–12, advance work, additions for the year, developments in the Far East, conferences in India, commission reports and co-operative efforts. The number of baptisms reported was 16,114, the total for Asia and Africa being 8,557, and 7,557 for Europe. The report in closing treats of the question whether the work of the immediate future shall be one of expansion or intensive development — a most important question, made pressing by the shortage of income on the one hand and the demands of new fields on the other. The report is brief to the limit of presentation of essential facts, and for popular use will doubtless be superseded largely by the Handbook issued by the Society, which is to be enlarged and will be in every way attractive and filled with quotable facts and pithy paragraphs from the field.

The Home Mission Society

The seventy-ninth annual report of the Executive Board considers the complex relationships that have grown out of the new co-operative movements, the Laymen's Missionary Movement, the Forward Movement, the Apportionment Plan, the Budget, the year's receipts and disbursements, the district secretaries, and relations with Free Baptists. The missionary summary shows 10,246 baptisms on the mission

fields and 60,097 members of mission churches. Country church problems are given a special paragraph, as are city missions, our foreign populations, evangelism, the Indians, Mexico, El Salvador, Cuba, Porto Rico, Jamaica, Haiti and the Bahamas and New Mexico.

The Church Edifice Department reports 101 churches aided, 63 by gifts only, 7 by loans only, 31 by gift and loan. The church edifice problems in cities are treated, with other matters. The Educational Department speaks of summer schools for Negro Baptist ministers, new school buildings and improvements, and the schools in Cuba and Porto Rico. The Field Secretary's report is concerned chiefly with the new movement in the southern republic of El Salvador. The Superintendent of Education gives the results of his visits to Mexico and Porto Rico, and of close study of the negro schools in the South. The reports of the general superintendents — Dr. Wooddy for the Pacific Division, Rev. Bruce Kinney for the Southwestern, Dr. Proper for the Central, Rev. J. M. Bruce for the Foreign Populations, Rev. G. A. Schulte for the German work — are full of field information, as are the reports more in detail of the general missionaries. The district secretaries furnish the statistics which tell how the different sections are responding to the missionary appeal. The report is compact and meaty.

The Publication Society's Report

The report for 1911 greets the visitors to Philadelphia, the Society's home, and reviews progress since 1895. It then treats of present conditions, co-operative work, the Interdenominational Sunday school Council, educational work, and the young people's department. The statistical summary and reports of the book and periodical departments show material increase and growth. The missionary department covers field visitation, new literature for foreign-speaking people, colportage and chapel car work, Sunday school and Bible work, and grants of books. The report makes sixty-one pages, nearly half of which are taken by the treasurer's statements. The year has been one of the Society's best.

Pastors who wish to know the details of the work of the Societies, should send for these reports, which will be gladly furnished. Or else they should secure the Convention Report, which will include all these reports, together with the account of the anniversaries. This volume may fairly be called indispensable to a Baptist minister or laymen who would keep abreast of our denominational movements and progress.

AN ADVANCE POST OF WESTERN CIVILIZATION

TEMPLE RUINS ON THE LEFT ARE NEAR WHERE BUDDHA BEGAN HIS PREACHING
SARUATH, NEAR BENARES, INDIA. SPIRE IS MODERN JAIN TEMPLE

The Work Abroad

WHILE the total number of baptisms does not greatly exceed that of some former years, marked advance is noted at particular points, as in northern Negros, Philippine Islands; in the Liuchiu Islands, Japan, where has occurred the largest year's ingathering ever accorded to one of our stations in that country; in South India, where nearly ten per cent of the baptisms were from the caste people; in Burma, on the Chinese frontier, where a break has been made in the Yawyin Tribe and where the mass movement of other days continues; in Russia and the Near East, where Baptist doctrine finds startling acceptance.

ADDITIONS FOR THE YEAR

Accessions for the various countries were, Burma 3,893; Assam 1,077; South India 1,625; China 449; Japan 415; Philippine Islands 335; Congo 763, — a total for Asia and Africa of 8,557, to which must be added 7,557 for Europe, making a grand total of 16,114 for the year. The total working missionary force now consists of 673 missionaries, with whom are associated 5,002 native workers engaged in various forms of service. During the past year 16 men, 16 wives, and 19 single women were appointed and sent out. Of these Burma received 12; Assam 6; South India 7; China 16; Japan 7, and the Philippine Islands 3, — a total of 51. Since the last report 6 of our missionaries have died on the field and one in America: — Rev. E. O. Stevens, D.D., and Miss Emily M. Hanna of Burma; Rev. J. E. Clough, D.D., of South India; Rev. C. G. Lewis and Rev. C. A. Salquist of West China; Miss Myra F. Weld of South China; and Mrs. Grace Webb Tenny, of Japan. Five of these were young and in the flower of their usefulness when cut down. In view of the scarcity of workers on every field and the especially depleted condition of the mission in West China these losses are peculiarly heavy.

THE FAR EAST

Events in the Far East continue to hold a large share of public attention. Few if any of the most important happenings are without some bearing upon the missionary propaganda. The annexation of Korea to Japan has called forth special recognition of Christianity by the Japanese Government, a part of whose policy it now is to respect and foster the Christian sentiment prevailing among Koreans, by sending so far as possible

Christian Japanese officers to reside in the country and administer its affairs. Not only the government but different Japanese Christian bodies are taking a special interest in Korea. A recent traveler says: "We spent the month of October in Chosen, and one of the many things that surprised us was the constant meeting with Japanese Christians. Among passengers on the trains, among railroad officials at the stations, in steamship offices, in the higher courts of law, in public schools, in the army, in the department of communications, among merchants and bankers, police and gendarmes, — pretty much anywhere, without any effort to search them out, we were continually running across Japanese Christians. Some of them, to be sure, were looking out for us, but that would not account for nearly all the cases." Just what the reflex action will be upon the government's relation to missionaries and the Christian propaganda in Japan is not yet clear, but it can scarcely fail to be favorable. There appears to be a steadily increasing open-mindedness on the part of the people at large. During the past winter a very extensive evangelistic campaign has been conducted in the leading cities of Japan. It is a source of gratification that our own mission has been able to participate more effectively than in any previous campaign in consequence of recent additions made to church equipment, new buildings having been completed in Tokyo and Osaka and smaller chapels in some of the other centers.

CHINA AND PROGRESS

China still struggles with her great problems, fully realizing her many needs, but seeing only dimly and occasionally the true solution. With the dissolution of the Chinese national assembly early in January the first chapter in the parliamentary history of modern China closed. The formal adoption of a national constitution is promised for not later than 1913. That the meeting of the Assembly was not without results is indicated in the press reports that for the grand council of the old regime has been substituted a modern cabinet. The change is full of significance. The emperor has been placed at the head of the army, thus emphasizing the fact that China is now a military nation. From various quarters come reports of queue-cutting assemblies. Minister Wu, late ambassador to Washington, himself headed one of these gatherings at which more than five hundred heads were shorn. Since March 20, 1911, gambling has been prohibited in Kwangtung Province. Mr. Baker of Chao-chowfu says: "It is a big undertaking for China to attempt to prohibit this vice. We rejoice to see many of her people sanctioning such steps in the direction of what is right. In the large village on this side the river a meeting was held by the people who are in sympathy with the measure, and though it was initiated by non-Christians, the preachers in the city and myself were invited to attend. The meeting was held in an old temple now used for the village school, and was marked by a considerable show of enthusiasm. It is a favorable sign that the leaders of the meeting were among the best people in the village and that we, the teachers of the foreign doctrine, were invited on the same footing as the other guests. A wholesome sight it was to see the Chinese teachers in their new schools taking active part in reform movements of this kind."

The government still continues its policy of educational development, sending students to America and aiming within the next five years to provide on an average one elementary school for each four hundred families. In higher education government provincial colleges are already in operation. Aside from the matter of students in Christian institutions, the question now is, How shall all these government students be reached and influenced by Christianity? Recent dispatches indicate that the central government is taking up with vigor the matter of railroad construction in Central China. A uniform coinage system for the empire is projected, which, when established, cannot fail to bring unspeakable relief to all those who have suffered the confusion, annoyance and loss occasioned by the old provincial systems with their fluctuating values.

AFFAIRS IN INDIA

Educational affairs in India give some solicitude. Co-operation with the government yearly becomes more difficult. The general policy in Indian education seems

now to be encouragement of village and primary schools and the discouragement of secondary and higher education; but even in the matter of elementary instruction grants-in-aid are as a rule pitifully small. One of our missionaries in South India has withdrawn all village schools on his field from government aid and the college department at Ongole has been discontinued. But these things may be only symptomatic of the general unrest which is characterizing all India. Reports from our missionaries in South India indicate heavy emigrations to Burma, the Straits Settlements, Fiji Islands and South Africa. Laborers in large numbers are streaming into the hills of Assam and adding to the general confusion of tongues existing there. The Chinese are coming into Burma by the thousands, and there will soon be a million of them in that province. The multiform work for foreign peoples at Rangoon, Moulmein, Mandalay and Maymyo bears witness to the influx of various peoples.

THE FINANCIAL OUTCOME

The financial outcome of the year was disappointing. It was doubly so because of the unprecedented monthly gains made during the earlier months of the year. The receipts did not begin to fall off until the last month, at the end of which a debt of $61,453.45 was recorded. It is true that for the year under review gifts from churches, young people's societies, Sunday schools and individuals increased $16,268.98, but this was not enough to cover the necessary increase in the budget, which increase did not begin to represent the amount required for the normal development of a prosperous work. As a matter of fact we are making practically no advance on the field. Unless there be substantial increase in contributions we shall scarcely be able to hold our own. Buildings and equipment deteriorate. Any work that is worth while will grow, and unless cared for will ultimately mean loss rather than gain. The Board have been cutting the annual budgets to what they felt was the lowest safe limit, but it is evident that still further reduction must be made unless our people respond more liberally and promptly. The Board have no option.

ADVANCE WORK

The budget makes no provision for advance work, notwithstanding most inviting opportunities offered in practically every field. The establishment of several new stations is strongly urged, not simply because doors are open but because missionaries should be relieved who are now attempting to care for fields whose extent and responsibilities constitute an overwhelming burden upon body and spirit. The amount contributed by the churches will not permit both the strengthening of the present work and the undertaking of new enterprises. The Board have deliberately excluded from the budget provision for new work, because of their conviction that established work and stations already occupied must be adequately manned and equipped before new responsibilities are assumed. Advance will be undertaken as soon as receipts permit.

Plans for the consolidation of the foreign work of the Free Baptists with our own will probably be consummated by August. The Board of Managers of the Society have applied to the Finance Committee of the Convention for authority to incorporate the budget of the former body with that of the Society. The amount of the Free Baptist budget will be $40,000.

CONFERENCES IN INDIA

Prominent among events of the year has been the journey of the Foreign Secretary, Dr. Barbour, with Professor A. W. Anthony, D.D., of Bates College, a member of the Board. They have made a complete tour and visitation of all our missions in Burma, South India and Assam. The visit also included the Free Baptist Mission in Bengal and Orissa, and fraternal delegates from that mission attended the Telugu Conference at Nellore. All issues pertaining to administrative problems and practically every phase of the work and its peculiar requirements in each mission were considered, but in many cases final conclusions were postponed. The matter of financial support for missionaries is one of the most important of these undetermined questions. For the past three years the matter of increase in salaries has been pending, and embarrassment arising from advance cost of living in the East as well as in the West has been keenly felt.

NEW APPOINTMENTS

An unusually small number of new recruits have been appointed during the year, the list being as follows: Antony Parsons, M.D., Url M. Fox, E. Carroll Condit, H. Ostrom, M. D., S. Sonnichsen, Harold W. Smith, L. Foster Wood, D. C. Graham, Charles L. Bromley, J. C. Jensen, Miss Lucy L. Austin, Miss Louise Campbell, Miss L. M. Dounton, M.D., Miss Margaret F. Hilliard, Miss Mary D. Jesse, Miss Alice Stannard, Miss Lena Tillman, Miss Martha Daisy Woods.

Besides these, others have applied, but the Board have held to the high standard of previous years, and we are confident that those who are to be sent out this year will do excellent work in the fields to which they go. Educational and medical work are represented by the new appointees, as well as by the more general evangelistic work.

A WORD FOR THE MAGAZINE

The joint magazine MISSIONS continues to meet with favor. Its high standard has brought wide recognition and commendation, and its increasing subscription list is evidence of the success of the plan of joint publication. Notwithstanding the high quality of the magazine, the expenses have been kept low and there has been a considerable saving over the expense of the publication of the previous separate magazines.

THE YOUNG PEOPLE'S MISSIONARY MOVEMENT

This organization, representing practically all the missionary boards, has continued to render valuable service during the past twelve months. Plans have been made to enlarge the scope of the activities of the Movement, especially in the direction of holding missionary expositions, with the follow-up work involved, and as the proposed change of name from the Young People's Missionary Movement to Missionary Education Movement shows the purpose is to put fresh emphasis upon the main object of the movement — development of missionary education. Such an organization is in a position to render splendid service to each of the denominational boards.

THE BAPTIST FORWARD MOVEMENT

The Baptist Forward Movement for Missionary Education is steadily increasing in power. While its work is largely that of seed-sowing for future harvests, we are able even now to trace definite financial returns from this work which more than pay the expenses. The method of dividing the year into periods for the special consideration in the Sunday schools of different fields and phases of work has been extended to include the other departments of the church. The foreign mission period comes in the autumn and India is the subject for study during the coming year. For this a complete line of suitable material will be provided.

LAYMEN'S MISSIONARY CAMPAIGN

The national laymen's missionary campaign of last year was followed this year by a series of training conferences. These were held in cities where conventions were held last year, and have offered a constructive program for those who are responsible for the missionary life of the churches. They have been a practical demonstration of how a standard missionary church may be developed. In addition there has been an occasional convention in some important center not reached during the campaign last year. Several of our missionaries have served in connection with these conferences and conventions.

MEN AND RELIGION

The work of the various Laymen's Missionary Movements is to be supplemented and re-enforced hereafter by the "Men and Religion Forward Movement," which has recently been organized and is already at work. The purpose of this new Movement is to interest men and boys in and out of the church in a sane and wholesome religious experience, to give them definite plans of work which will extend far into the future, and to win their allegiance to every great Christian enterprise in this and other lands.

THE WOMAN'S SOCIETIES

The record of the work of our missionaries would be far from complete without reference to the Woman's Societies, whose representa-

tives are missionaries also of our own Society. The Woman's Foreign Missionary Society has maintained 89 missionaries, including 5 physicians, during the year, with whom have been associated 148 Bible women. In the schools maintained by the Society there are 23,215 students enrolled. The Woman's Foreign Missionary Society of the West reports 63 missionaries (including 4 physicians), 116 Bible women, 454 teachers, 277 schools, with an enrollment of 10,087. Both Societies find themselves hampered with debts which greatly hinder the advancement of the work which they have undertaken. Besides the regular appointees of the Woman's Societies, the wives of our own missionaries in many cases assist in the work maintained by these Societies and render most efficient service. The missionaries of the Woman's Societies labor in hearty co-operation with our own.

SUNDAY SCHOOL CO-OPERATING COMMITTEE

The report of this committee for the year ending September 30, 1910, showed a decrease in receipts from the Sunday schools. We are very confident, however, that this does not represent the actual facts, for it is believed that in a great many cases the Sunday school offerings have been included in the offerings sent by the church treasurer, without attention being called to the fact that part of the offering was from the Sunday school. This has doubtless been done in the desire to make certain that the Sunday school offering should count on the apportionment of the church. This would be the case, however, even if the offering were sent by the Sunday school direct, and it is hoped that if Sunday school treasurers send their offerings through the church treasurers, the latter will indicate the amount of the Sunday school contributions, in order that we may know more nearly how much the schools are giving for missions.

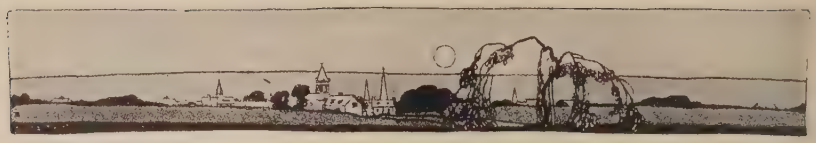
Foreign Mission Day was observed at Christmas by 692 Sunday schools as compared with 412 in 1909. The day was the culmination of the foreign mission period set apart by agreement among the societies. Special foreign missionary opening exercises were held on three Sundays of the quarter, and a special offering was taken for foreign missions. The total amount of the offering is not known, but 529 schools reported $6,096.68 as compared with $2,830.18 from 333 schools in 1909. Japan was the field emphasized in 1910; South India will be presented in 1911.

CONFERENCE OF FOREIGN MISSIONS BOARDS

The eighteenth meeting of the Conference of Foreign Missions Boards of the United States and Canada, held in New York City, January 11–12, was one of the most significant since the organization of the Conference. A constitution prepared and presented by the Committee of Reference and Counsel was considered at length and adopted substantially as presented. This will give to the body a much more definite organization than it has previously possessed. The name was changed to The Foreign Missions Conference of North America. Many of the pressing problems of missionary administration both on the home field and abroad were discussed, and present conditions on some of the mission fields, for example the Moslem world and South America were strongly presented. The closing session was devoted to the work of the Continuation Committee of the Edinburgh Conference. The Board was represented at the meetings by Messrs. White, Snell and Williams, Secretary Haggard, Mr. Perkins, Mr. Huntington and Dr. Ferguson. Mr. Williams has been chosen chairman of the Conference for 1912.

THE JUDSON CENTENNIAL

Plans for our Centennial observance, which is to include both the Centennial of the beginning of Judson's work and that of the organization of our Society, are now well under way. The Centennial Commission of one hundred was organized in Rochester in March, with President A. H. Strong, LL.D., as chairman, and an executive committee was appointed to carry out the detailed plans. A public service was held in connection with the meeting of the Commission, which was a fit inauguration of the campaign and furnished the occasion for wide publicity in regard to the Centennial. Announcement will be made from time to time as to the plans for the Centennial.



The Work at Home

THE seventy-ninth annual Report of The American Baptist Home Mission Society presents a record of unusual achievement in all departments of its work. There is no slackening of demands for the Society's initiative and co-operation in the many-sided and gigantic tasks providentially committed to us in this unique Home Mission field wherein are peoples from almost every tongue and nation of the world, and in large portions of which pioneer master-builders are required to lay religious foundations and to do constructive work for the establishment of the Kingdom of God among men.

To the Baptist World Alliance the Society extends its hearty welcome, calling attention to the fact that in our Home Mission field there are many flocks of different tongues and nationalities, but one in spirit and in faith, and that there are few, if any, countries represented in the Alliance, which have not their Baptist representatives here to participate in the greeting extended to their visiting kindred. Indeed, we have in America constantly a microcosmic Baptist World Alliance.

THE APPORTIONMENT PLAN

The general principle of the apportionment plan is undoubtedly correct, viz.: to indicate to each church as nearly as practicable what is regarded as its share in the great missionary enterprises of the denomination. Reports of the Apportionment Committee refer to the difficulties and perplexities attendant upon the working of the plan to the satisfaction of all concerned. In general, however, the plan is regarded with favor; many churches during the past year having shown a worthy ambition to meet the full measure of their apportionment. Manifestly, while full liberty is accorded to individuals and churches in giving to the Societies represented in the joint budget, there should be something like proportionate and equitable apportionments in keeping with the amounts of their respective budgets.

THE BUDGETS

The preparation of the annual budget of the Society, involving, as it does, careful consideration of several hundred items relating to the year's operations, is a most laborious task, if anything like accuracy is to be attained. It is manifestly impossible to make an altogether satisfactory budget for the year to come, three or four months before the close of each fiscal year, with an element of uncertainty concerning the year's receipts. For instance, in the year just closed there was an increase in offerings from the churches to March 1 of about twelve per cent, and calculations were based on the same increase for March; but returns showed about $20,000 less for that month than was reasonably expected. Neither can we forecast new and imperative demands that arise for purposes not included in the budget. A contingent fund in every department is necessary. After the budget for 1911–12 had been prepared and approved by the Finance Committee of the Northern Baptist Convention, it became evident, in the light of the preceding year's receipts, that decided reductions in expenditures should be made. Accordingly these were scaled down about $78,000. The missionary appropriations were not seriously affected. The reduction fell chiefly on the church edifice and educational work. There is practical suspension of church edifice work in Cuba, Porto Rico and Mexico, and much abridgment in other quarters, resulting in distressing disappointment where aid had been expected. Among the items cut out of the educational budget was one of $10,000 toward the erection of a school and dormitory building for the training of a native ministry in Porto Rico. Several items strongly recommended by the Deputation to

Mexico have also been cut out, notably $10,000 for the medical mission and hospital in the City of Mexico. Hence, instead of making the demanded advance, a halt is called and we are "marking time" until reinforcements are provided.

THE YEAR'S RECEIPTS FROM THE DENOMINATION

The following statement is intended to show the Society's receipts of the year from the denomination, and is not an exhibit of all transactions presented in the Treasurer's report, which aggregate $879,931. The large amount from individuals includes not only contributions for general purposes, but also, as shown in the second table, for designated objects and for permanent and annuity funds. In three New England States the legacies were more than the contributions from the living.

From Churches	$239.511.69	
" Sunday Schools	10,156.58	
" Young People's Societies	2,058.27	
" Individuals	218,988.30	
Total Contributions	$470,714.84	
Legacies	74,651.38	
Total		$545,366.22
Income from invested funds		76,438.08
Grand total		$621,804.30

General Fund	$500,732.18	
Designated Funds	39,230.57	
California Relief Fund	9,589.83	
Permanent Trust Funds	23,463.03	
Annuity Funds	38,076.95	
Legacy Reserve Fund	4,832.23	
Church Edifice Loan Fund	5,879.51	
Total		$621,804.30

DISBURSEMENTS FOR THE YEAR

The disbursements of the general operating fund under the budget of 1910–11 were $616,345.17, including $32,917.14 reserved for outstanding obligations payable on demand. The deficit on the year's operations was $32,917.14, which, however, was reduced by the net balance from the reserve fund of the previous year to $25,271.30.

The total expense allowance of the budget was $672, 068.42. It became evident, however, that the appropriation of the amount would not be warranted, hence the actual appropriations were $81,641.29 less than the budget allowance.

RELATIONS WITH FREE BAPTISTS

Progress has been made concerning the unification of missionary work of Baptists and Free Baptists, both in home and foreign fields. Much care has to be exercised in order to safeguard all interests and satisfy all parties concerned. The Legislature of the State of Maine has passed an enabling act authorizing the Conference Board of Free Baptists to transfer the real and personal property of the General Conference, under proper conditions, to our three general Societies. Although the act becomes operative the last of June, it is understood that the transactions may not be consummated before October 1, 1911. The Home Mission work of Free Baptists is quite limited and almost wholly in the older States, where it will naturally become incorporated with that of Baptist State Conventions, the Society's chief responsibility being for the maintenance of educational work as represented by two schools for the Negroes. To the close of the Society's year, March 31, therefore, nothing more than these preliminary steps are reported. Most harmonious relations have existed between the committees in conference in these matters.

MISSIONARY DISTRIBUTION

The whole number of missionaries and teachers supported wholly or in part by the Society has been 1,513, distributed as follows: In New England, 76; in the Middle and Central States, 175; in the Southern States, 182; in the Western States and Territories, 962; in the Canadian Dominion, 9; in Mexico, 32; in Cuba, 40; in Porto Rico, 37. French missionaries have wrought in 7 states; Scandinavian missionaries in 22 states; German missionaries in 23 states and Canada; Negro missionaries in 15 states. Among the foreign populations there have been 327 missionaries; among the Negroes, 51 missionaries and 165 teachers; the Indians, 25 and 9; the Mexicans, 24 and 11; the Cubans, 31 and 9; the Porto Ricans, 37 respectively; and among Americans, 824 missionaries.

The Society aids in the maintenance of 9 schools established for the Negroes, the Indians, the Mexicans, the Cubans and the Porto Ricans.

SUMMARY OF SERVICE

Number of missionaries and teachers	1,513
Weeks of service	55,967
Churches and outstations supplied	2,535
Sermons preached	120,669
Prayer-meetings attended	60,439
Religious visits made	346,955
Bibles and Testaments distributed	9,866
Pages of tracts distributed	1,567,242
Received by baptism	10,246
Received by letter and experience	9,125
Total membership of mission churches	60,097
Churches organized	102
Sunday Schools under care of missionaries	1,748
Attendance at Sunday Schools	81,490

RESULTS OF SEVENTY-EIGHT YEARS

Number of commissions to missionaries and teachers	38,773
Weeks of service reported	1,411,533
Sermons preached	3,405,260
Prayer meetings attended	1,737,680
Religious visits to families and individuals	9,147,840
Persons baptized	244,406
Churches organized	6,491

THE WEST

Appropriations for western missions are substantially the same as last year. There has been some increase in regions where the construction of important railway lines is attracting settlers in large numbers; and a slight decrease in some of the older States. South Dakota, Wyoming, Montana, Idaho, Oregon and Nevada are developing rapidly. It has been deemed advisable to organize a Baptist State Convention for Nevada and to include that State with Utah in the field of one general missionary.

Taken altogether, no mission field in the world has yielded larger returns than the West for the amount invested therein. There are almost the same number of Baptists in the eight States of Superintendent Wooddy's Division (62,533) as there were in 1792 in the whole country (65,345). While the increase of population therein the last decade has been 70 per cent, as against an average of 21 per cent for the whole country, the Baptist increase in church members has been 93 per cent. In 1900, there were 341 church edifices and properties valued at $1,181,598; in 1910, there were 596, valued at $4,517,145.

MEXICO

Mexico is experiencing a political convulsion, the like of which has not been known for more than a generation. It is all the more surprising and serious, coming, as it does, so soon after the great celebration in September, 1910, of the centenary of the declaration of Mexican independence. What was at first regarded as a local insurrection has assumed the character of a revolution. For the time being the alarming conditions have seriously affected missionary operations and have created apprehension that the lives and property of Americans might be endangered, though at the writing of this report no harm has come to our workers or to our mission premises. It is hoped that out of this turmoil there may issue better conditions that will be advantageous to all our missionary enterprises.

EL SALVADOR

The conspicuously new event in our missionary enterprise the past year is the occupation of El Salvador. In June, 1910, the Board authorized Field Secretary Barnes, whose attention had been strongly drawn to that field, to visit the Republic, which he did in company with Rev. George H. Brewer, Superintendent of Missions for Mexico, last December. The providential preparation for the occupation of this field by the Society seemed clearly to indicate our duty in this matter. In addition to the facts given in the Field Secretary's report it may be said that its location and its relation to the other republics of Central America make it the point of vantage for the evangelization of the adjacent countries.

CUBA

The report of the year's work in Cuba, as presented by Superintendent Moseley, is most encouraging. In a subsequent communication, he says: "We had a great meeting of our convention at Bayamo, over ninety delegates being present. We raised for all purposes this year over $3,000 from the churches. We expect to begin foreign mission work soon, probably in San Domingo. Permanent committees on publications, self-support and missions were appointed. There was really more constructive work in this convention than in any other we have ever held. It is a great joy to me to see the way

the native workers are taking hold of the general work, and I consider the accomplishment and outlook in Cuba as manifested in our annual meeting to be the brightest." We have 51 Baptist churches with 2,595 members, 36 church edifices, and 73 outstations in Cuba.

PORTO RICO

Steady, substantial progress has characterized the work in Porto Rico. The loss of the two valuable workers has been severely felt. To take the place of Rev. A. A. Cober the Board has appointed Rev. F. P. Freeman of the graduating class of the Theological School of Colgate University, who expects to go to the field in the fall. The constructive methods of our leaders in Porto Rico are producing excellent results. We have in the island 42 churches, with 2,039 members, 24 church edifices, and 69 outstations.

JAMAICA, HAITI AND THE BAHAMAS

Very urgent appeals have been made during the year for the Society's aid and supervision of missionary work among the large Negro populations of those islands, where there is a goodly number of Baptist churches, but in a very backward condition. These have had sympathetic consideration, but the financial limitations of the Society have prohibited appropriations for work in any of these neglected islands. An initial outlay of about $5,000 would be required and a maximum annual outlay of about $10,000, ultimately.

CHURCH EDIFICE DEPARTMENT

The number of churches aided during the year is 101; by gifts only, 63; by loans only, 7; by gift and loan, 31. Total number of gifts from the gift fund, 95; total number of loans from the loan fund, 39. The location and number of churches aided in various States, Territories and Republics are as follows: By gift, Arizona, 3; California, 10; Colorado, 1; Cuba, 15; Idaho, 3; Iowa, 1; Kansas, 1; Maine, 1; Mexico, 1; Michigan, 2; Minnesota, 5; Montana, 2; Nebraska, 2; Nevada, 1; New Mexico, 5; Oklahoma, 12; Oregon, 2; Porto Rico, 3; South Dakota, 5; Utah, 2; Vermont, 1; Washington, 13; West Virginia, 1; Wyoming, 2. By loans, Arizona, 3; California, 4; Colorada, 1; Idaho, 2; Kansas, 1; Massachusetts, 1; Montana, 2; Nebraska, 1; Nevada, 1; New Mexico, 5; North Dakota, 2; Oklahoma, 7; Oregon, 1; South Dakota, 3; Utah, 1; Washington, 4. Nationalities aided by gift: Americans, 60; Colored, 3; Indian, 3; Swedish, 2; Russian, 1; Spanish, 19; Norwegian, 1; German, 3; Italian, 1; French, 2.

EDUCATIONAL

Arrangements have been made for a Summer Bible School, June 20 to July 14, at Atlanta Baptist College, with announced courses of study and lectures that must prove of much benefit to those who attend.

CHANGES

Rev. A. C. Osborn, LL.D., after seventeen years of successful work as President of Benedict College, Columbia, S.C., retires at the close of this year; Rev. L. G. Barrett likewise retires as President of Jackson College, Mississippi, after a successful administration of sixteen years. Both have put a large part of their mature lives into this work, and will long be remembered and honored as vital factors in the uplift of the Negro in America.

SCHOOLS IN CUBA AND PORTO RICO

The International school for boys and girls at El Cristo, Cuba, are doing a most valuable work in the training of native preachers and others for leadership in churches and Sunday schools. The schools are becoming strongly rooted in the esteem of the people and are evangelizing agencies of great value.

It has been decided to establish the training school for young men, in Porto Rico, at Rio Piedras, in proximity to the Insular University, The budget for 1910–12 as first prepared contained $10,000 to apply on the erection of a building on the excellent site owned by the Society, but in the large reduction which it was deemed necessary to make subsequently this appropriation was stricken out. It is a great pity that funds are not at once available for this purpose, and that our work in Porto Rico is suffering for lack of well-trained native missionaries.

COUNTRY CHURCH PROBLEMS

Religious conditions in rural communities are becoming a matter of special concern to thoughtful men. It is suggested by some that the Society create a special Department on Rural Church Work. Your Board

is not prepared to recommend this, particularly if it is to impose much additional expense and responsibility upon the Society with an accompanying tendency to lessen or relieve others of responsibility in these matters. Primarily, Baptist State Conventions are the bodies to devise ways and means for the betterment of religious conditions in the rural communities. The Society is prepared to confer on the subject and to co-operate so far as it can in the work required and to attend to the wishes of the denomination in these matters.

OUR FOREIGN POPULATIONS

The scope of our work among the foreign populations is shown in the appointment of 327 missionaries, mostly of 17 European nationalities and peoples. The immigrant flood shows little or no signs of subsidence. Calls for more laborers than are available for work among many of these peoples are continually being made. There have been gratifying instances of American churches addressing themselves to the evangelization of those for whom no missionary could be provided by the Society.

THE INDIANS

There have been 25 missionaries among nine tribes of Blanket Indians and the five civilized tribes in Oklahoma. The mission at Two Gray Hills, New Mexico, was transferred to another organization, to which our property was sold for $2,500. This sum is being applied to the erection of buildings at the mission for the Hopis and Navahoes, at and near Keam's Canon, Arizona.

In co-operation with the Northern California Convention, property has been acquired and a mission established among the Indians at Auberry, about thirty miles northeasterly from Fresno. This is called "Donnell Indian Mission," in memory of a devoted pioneer minister in the region roundabout. Property has also been secured for a new mission to the Crows of Montana, at Wyola, about twelve miles from Lodge Grass, which will be under the supervision of Rev. Mr. Petzoldt.

Considerable attention has been given during the year, in conference with other organizations represented in the Home Missions Council, to plans for the evangelization of a number of tribes for whom nothing is being done. Most of the workers among the Blanket Indians have been in this service for many years and have shown rare devotion and tact in their difficult tasks.

DISTRICT SECRETARIES

The systematic and diligent labors of the District Sercetaries cannot be too highly commended. Ten of the twelve districts show an increase in offerings from the churches, Five of the Secretaries are joint appointees of this and of the Foreign Mission Society. The plan of a single collecting agency has been worked out and put into effect in the State of Nebraska. During the five months since its introduction, it appears to have given general satisfaction. Some other States in conference with the Societies are considering the question of similar agencies. It is gratifying to note the generous offerings not only for home missions, but for all our denominational enterprises, in recent years, in the Western States and Territories, from churches that were nourished by the Home Missions Society.

COMING TO SERVICE ON THE FRONTIER

The Publication Society's Year

INASMUCH as the Society holds its annual meeting this year in Philadelphia, it seems appropriate that an account be given of the work done and the results secured, during recent years. A comparison of the conditions existing in 1895 and those of the present year will be interesting and also encouraging.

A STORY OF ADVANCE

In 1895 the total net assets, or excess of assets over liabilities, of the Society in all departments were $1,403,807. This year these assets amount to $1,808,862, an increase of $405,054. The assets of the Publishing Department show an increase of $131,504, and the permanent funds of the Missionary and Bible Department, which are sacredly kept separate from the funds of the Publishing Department, an increase of $273,550. The increase in the Publishing Department, as well as the profits made by that Department, would have been much greater had it not been for the losses sustained by the fire of 1896, which amount on a conservative estimate to at least $250,000. These losses, until within the past two or three years, have been a heavy handicap upon the Publishing Department. The increase of permanent funds in the Missionary and Bible Department is surely gratifying. The Bible funds now amount to about $100,000, thus providing an income which will greatly assist us in meeting the present needs of the denomination in Bible work.

There has also been a notable increase in the amount of business done by the Publishing Department. In 1895 the sales amounted to $532,763. This year the sales total $702,847. The entire receipts in all Departments in 1895 were $670,615; for the present year they are $998,201.

Great advance has also been made in other directions. In 1895 19 Sunday-school periodicals were issued, with a total output of 33,632,000. This year we issue 32 with a total output of 54,281,510 copies. In 1895 we had on the field 82 missionaries, and the contributions from churches and Sunday schools for our missionary work amounted to $44,359. This year there are 126 missionaries, and the amount given by churches and Sunday schools for our missionary work totals $85,104.01. The entire amount expended in our missionary work in 1895 was $112,608; this year, $175,865.

In 1895 we had three chapel cars in service. During several recent years we have

had six. In 1895 none of our colporter missionaries were provided with horses and wagons. This year almost all of them are so provided, thus greatly increasing their efficiency.

From 1895 to 1911 we have distributed in grants of Bibles, books, and literature to churches, Sunday schools, ministers, and students $220,494 or $13,780 per year. During the same period the Publishing Department has transferred to the Missionary Department from its profits $110,654. This year the amount thus transferred is $16,951. It has also expended $20,000 in the purchase of the assets of the Baptist Young People's Union of America, and given $3,000 to the China Publication Society, making a total in 16 years of $354,149 of gifts to the denominational life and work.

Since 1895 we have issued from our presses 849 books, pamphlets, and tracts; 689 in the English language and 160 in nine foreign tongues. Many of these publications have run into large editions and are of great and permanent value.

A considerable enlargement of the functions of the Society has also been made during this period. An educational department has been added with special reference to the Teacher Training and Adult Class Movement. A Young People's Department has been created, which carries on the educational and organizing work of the Baptist Young People's Union. These departments involve the employment of additional secretaries and considerably increase the Society's expenses, but supply a pressing need.

PRESENT CONDITIONS

Present conditions in all departments are satisfactory and encouraging. During the past year we have paid outstanding obligations amounting to $39,500, and reduced the mortgage on the printing house from $80,000 to $60,000. We have also the funds in hand to reduce the mortgage on the Roger Williams Building from $110,000 to $100,000 early in the new year. Now that the losses occasioned by the fire have all been met, the time is not far distant when greatly increased profits may be transferred from the Publishing to the Missionary Department. If we could secure as general a support from Baptists as the Methodist Book Concern apparently secures from Methodists, we would be able to make a showing which would be occasion for constant congratulation.

THE YOUNG PEOPLE'S DEPARTMENT

The field work of the secretary of the Department has extended into twelve States and Provinces, in all of which the work has been cordially received, and shows signs of gratifying vitality. In evidence of this is the fact that in the first three months of 1911 the output of literature for the young people's meeting is sixty-six per cent above the output of the first six months of the year 1910. This side of the work will be still more strongly pressed in the future. Prof. E. B. Pollard, of Pennsylvania, has been secured as editor of Service, in association with the secretary of the Department. The educational work among our young people has been vigorously prosecuted during the past year. Mission-study courses, teacher-training courses, and such like have found their most fruitful field in the ranks of the young people's society.

A SUMMARY

The receipts from sales in the Publishing Department for the year ending March 31, 1911, are $702,847; merchandise, $323,510; periodicals, $379,337. Last year the sales were $751,735; merchandise, $389,133; periodicals, $362,602. This shows a decrease for the year of $48,887.58. As will be seen, the decrease is in merchandise. The increase in periodical sales is most encouraging.

In the Missionary Department the receipts from churches, Sunday schools, individuals, income from invested funds, bequests, etc., were $177,814.62. Last year they were $171,386.49. The amount received this year from churches and individuals as provided for under the Budget was $113,791.31, showing an increase over last year of $15,335.73.

For Bible Work we received from all sources $6,189. Last year the amount received was $7,438. The decrease of $1,248 is due to the discontinuance of Bible Day. Very few of the churches and Sunday schools, we regret to say, have made special contributions for Bible Work. The entire amount coming into the Missionary and

Bible Department, counting the donations made by the Publishing Department, is $177,220. In addition to this sum we received during the year permanent and annuity funds amounting to $6,784. The total amount received from all sources during the year was $998,201.40.

MISSIONARY DEPARTMENT

The year has been a very strenuous one all along the line, and the results have been equal to our expectations. The spirit of the Society must remain missionary, and its acts must correspond with its spirit. We are constantly strengthening the work which is in our hands, striving to find the most excellent way of doing it, and the progress in method is manifest. The Missionary Secretary records another year of wide visitation in different parts of the country.

For a long time it has been on our minds and hearts to add to the literature we have already published for foreign-speaking people; and from year to year we have made appeals for funds for this purpose, and still make the appeal. To accomplish what we desire we should have a fund of at least $10,000. The generosity of a Wisconsin brother has enabled us to make a beginning in a fresh way in this matter. A Polish paper was published in Pound, Wis., by the pastor of the Polish Church, Rev. C. V. Strelec; but the work had come close to its finish for lack of support. The Missionary Department has taken up this work, and the Society now issues *Nasze Zycie* — "Our Life" — from Philadelphia, and is giving it the widest possible circulation.

COLPORTAGE

This work, which the Society introduced into this country and has carried on for seventy-one years, is still rich in its results, and has been pressed this year with fresh vigor. The only way to give the gospel to the people is to go where they are, and our ideal is to present this gospel to every home in the land. When we can say we have reached in a single year over one hundred thousand homes through our workers, it is readily seen that we have done a fair share of the work, and are pushing toward the fulfilment of the ideal. It is a matter of genuine rejoicing that we can report a decided advance this year in our wagon work — these living wheels carrying the messages of light into the hidden places. Four wagons equipped with tent for living, and all modern appliances, have been sent into Wyoming and dedicated at the Convention held in Thermopolis. Two new wagons have been sent into Montana, and were dedicated at the State Convention held at Bozeman; two more are in preparation for that State. Two wagons have also been sent into Utah, one of which is in co-operation with our Danish brethren. One new wagon is in preparation for Idaho, making the second in that State, and one in East Washington. Both of these wagons are gifts of individuals. Our Norwegian brethren are pleading with us to send colporters among their people, and we are making earnest efforts to do so. We have increased our force among the workers in our cities, especially in connection with the New York City Mission Society. The work among the Poles is a marked one, because they are so open-minded and ready to receive the gospel. The Slavic people should have special attention — in a single year there came into our ports 246,776 immigrants from Russia, Austro-Hungary, and the Balkan States — among them, eleven varying tongues. Each man should hear in his own tongue from his brother man the story of Jesus.

CHAPEL CARS

These "Churches on Wheels" are moving forward on their divine mission. The work by the missionaries and their wives is in vigorous prosecution. The interest of the people in this unique work is unabated, and the call for the coming of the cars to fresh fields is incessant. Of necessity, the plans as to where they shall go are made many months ahead. Each one is working in closest relationship with State work, and all of them have proved important pioneers in State evangelization. In some instances they have revived churches which were thought to be dead, and have harmonized churches where, for years, there has been alienation. The spirit of revival attends their presence, and quickly gathered harvests of souls follow the sowing, so that the reaper overtakes the sower.

Cross or Crescent?

By Dorothy King

I

THE TEST

YOU won't go with me, Alice? You won't go? Why, Alice, how can you say it? Tell me, dear. Surely you're going with me," and Mark Haile's voice trembled with emotion.

"No, Mark," answered the girl, almost utterly silenced by the longing in his voice. "I can't go with you. We did not plan anything like this. You said we would have a cozy little home," and her eyes filled with tears, "right near father's, and you would begin practice there. O Mark, think what you're doing. You are ruining everything for both of us. You cannot mean it. Think what hardship. I can't do it, I can't, I can't," and Alice Ray hid her face in her hands and cried softly.

"Listen, Alice," and the young doctor's face grew white, and lines came about his mouth that had never shown before. "I know it is Christ's call for me. I know it, dear, and, and — I am going to answer His call. O sweetheart, He is calling you, too, I feel it. Can't you hear Him?" There was no answer from the woman he loved.

For a few moments they stood silent side by side while the soft light from the windows of her father's house fell full upon them. They had just returned from the evening service. It was June, and the breath of the roses made the warm air doubly sweet. Mark Haile drew the girl gently down beside him on the step.

"Listen, Alice," he said. "Ever since you and I became Christians we have prayed that God should guide us, haven't we?" A low "Yes," came in reply. "Well, dear, I know Jesus wants me to go to North Africa to take His message to the Moslems there. Medical missionaries it is believed can reach them more quickly than anyone else. And the Moslems are trying so hard to convert the pagan tribes there to Islam that the reports from our missions say that unless help comes in the next few years, and comes abundantly, all the native tribes in Africa will be won over to Mohammed. The Moslems are the only people beside ourselves, Alice, who try to make converts. Oh, don't you see that I must go? I've heard the call. I would be denying the Master; I'd be like a traitor to Him if I did not go. Don't you see? Why, you would despise me yourself, little woman, if I refused. Come, give me your hand and trust God. I believe with all my soul it is your call too."

He stopped speaking, and leaning forward, took her face between his hands, and with the love she knew would never change, gazed into her eyes. Neither spoke. Presently she said, "Mark, I do not wish to go. I love you and I will wait until you come back. I believe my work is here. There are souls to save here. Give me time. I cannot talk any more now. My heart is breaking." And without another word except, "Go now, I want to be alone," she rose and left him, and the doors closed behind her.

Slowly with bent head Mark Haile walked toward his home. "O Father, who art in heaven," he prayed, as he stopped in front of the church they had left but a few moments before, "Father, slay me if Thou wilt, break my heart if it must be, but, O God, tell me if I am doing Thy will by giving up all my plans that were so dear to us both. Tell me if I shall do Thy will in leaving the woman I love with all my heart. Help me, Father, to do Thy will no matter what it costs. O give me a sign that I may know. I am blinded, I cannot see the way.

For Christ's sake!" and with eyes lifted to heaven Mark Haile stood as one stands who has suddenly lost all power of motion.

As he looked he saw the new moon gleaming silvery white above the church

MRS. G. H. S. SOULE (DOROTHY KING)

spire, and a star which seemed to him unusually brilliant close beside her. And then, as if in answer to his prayer, a cloud covered the crescent moon, and white and pure and solitary the star gleamed in the still night. At the same moment from the parsonage across the way he heard the voices of children singing:

"I will go where you want me to go, dear Lord,
Over mountain, or plain, or sea;
I'll say what you want me to say, dear Lord,
I'll be what you want me to be."

Reverently he knelt on the soft grass and whispered, "Father, I thank Thee for Thine answer. Thy will be done. I will go, and I will take Christ's message, for His sake. Amen."

II

The Prayer

Only two days out from shore, just two days' journey nearer Islam, and yet it seemed to Mark Haile as he paced slowly up and down the polished deck of the great liner that he had been watching those swelling waves for a far longer time. It was almost dusk. The shadows which come so much more slowly at sea than on the land were creeping over the ship, making the deck look strangely dreary to him.

"It is so hard," he thought, "but I'm a soldier on duty now. This is no time for backward glancing. A soldier of the Cross! Forward, march!" And with a faint smile on his face he started toward his stateroom, an outside room on one of the upper decks. It had been a struggle for Mark Haile, but he had won, and with a heart in which there lay not the slightest tinge of regret he faced the future. Going into his stateroom he knelt down by the berth, and in the fast dimming light, prayed aloud:

"Father in Heaven, give me the courage of Raymond Lull. Give me the strength to teach Christ to Islam, even if they kill me as they killed him. Dear Jesus, teach me, no matter what they do, no matter what the task I am about to face, teach me to do all through love. Give me Thy message, speak through me to the Moslems, and grant, Father, that Thy children may convert all Islam to the faith of Jesus Christ. Keep Thou my heart single, and purify me so that Thine own message to the Moslems may be brought through me. Father, help me to speak Christ wherever I am placed, to heal the souls as well as the bodies of those to whom I go. Help me, Father, for Jesus' sake. Amen."

As he stepped once more out upon the deck those standing near noticed his face. It seemed to them the face of one who had heard an invisible call, and was hastening to answer it with much joy.

Presently, when the dusk had deepened into darkness, a man came out of Mark Haile's stateroom. Furtively he glanced about, and then, as there was no one on the deck, Abu Shufi walked leisurely to his own room.

"Strange," he muttered, "how I could have mistaken the stateroom. But it was the will of Allah. I am sent to prevent this white missionary," and his face grew ugly with the inbred sneer of centuries of hate, "this white fool, from ever troubling us, the chosen people of God. 'La, ilaha —

illa — 'llahu: Muhammadu — Rusulu — 'allah.'"

Abu Shufi, while sleeping in the upper berth of what he supposed to be his own stateroom, had been wakened by Haile's voice as he began to pray, and lying there, had listened while the hate grew more intense as he heard the fervent words of the Christian's plea for help, help to convert his people and his very self. Abu Shufi understood English perfectly and spoke it well beside. He had been attending his father's business interests in New York, and was but now returning. He, too, was young, and like Mark Haile, he also was heeding what he considered the call of his master.

"What a marvelous stroke of Allah that my key should fit his lock," he muttered, as he ran his finger tenderly along the blade of a shining dirk. "It must be done, God wills it!"

About ten o'clock that night Mark Haile sat reading with his back to his stateroom door when a shadow fell across the page. Turning quickly he saw the swarthy face of Abu Shufi looking at him with the eyes of a fanatic; he saw the gleaming dirk clasped firmly in the slender, graceful hand, and words, that for a moment he could not grasp, sounded strangely in his ears. The door had opened and shut noiselessly at Shufi's entrance, and the two men were alone within a few feet of each other.

"It's of no use to cry out," said the Arab steadily. "You will never leave here alive. I am the instrument of Allah to prevent your coming with your false message to my people. You've asked your God to give you the fate of Raymond Lull. You shall have a far less glorious one. You shall be one of the missing, that is all. No martyr's crown for you!" and his eyes grew more eager with the look one sees in the eyes of a tiger about to spring.

"So soon to die with nothing done for Him," flashed through Haile's brain, but he did not stir. "God help me now," were the words his lips framed. "Wait," he said, "wait! One moment only. May I pray?"

The Arab laughed. "Pray? Yes, I'd like to hear a trifle more of Christian prayer. You entertain me. Yes, go on, but stand over there against the wall with your arms stretched out. I like you best that way," and the Arab stood motionless with lifted hand while within a few feet of him the American waited with arms outstretched against the wall.

The low voice of Mark Haile filled the little room. "Father, forgive him, he knows not what he does. Forgive him for Jesus' sake who died to save him. O God, save him in spite of this crime, and O Father, receive my spirit."

The room was still. The Arab stood motionless with parted lips. Haile's upturned eyes seemed looking into eternity. The silence lengthened. Presently the Arab said, "Is that all?"

"Yes, all," Haile answered. "I am ready. But Christ will save you even if you kill me, if you repent and turn to Him. Let me tell you about Him before it is too late. Listen, friend."

Abu Shufi did not take his eyes from Mark Haile's face, but he sat down, and the hand which held the knife lay listless upon his knee, and he listened as Haile's gentle voice went on.

"You could not kill my soul, my friend, for that belongs to God. That was bought by the blood of Jesus Christ, God's Son, whom He sent down to die that all men who believe on Him should have everlasting life. You wonder that I do not hate you or loathe you, you who are going to murder me in a little while. No, brother, I love you. My Master taught 'love your enemies, bless them that curse you,' and 'render good for evil.' 'Though your sins be as scarlet, they shall be white as snow.' Listen, friend, your Mohammed broke his own laws, he was not pure; you Moslems do not even claim he was. He did not die for you, he did not sacrifice himself for you. God did not send him to die in place of all men. He was not resurrected. Your people do not claim he was. Your master died without completing his mission, you all acknowledge that. My Master's last words were, 'It is finished.' My Master was without spot or blemish, yours even in his own Koran shows himself to have been impure. My Master said, 'I lay down my life for the sheep.' I am not afraid, brother, of what your knife can do to me. 'To me to live is Christ, to die is gain.' I know that I shall go to Him for I, too, have kept

the faith." Haile ceased speaking. Again the silence lengthened, again Haile seemed to be gazing into eternity.

And then Abu Shufi spoke. This time it was a different voice, a different man who answered Haile. "Christian, you have won. You are a brave man. You are following your Master, I can see that. Your Master is worth following, I can see that too. I shall not harm you. Keep the knife," and as he spoke he laid the glittering blade upon the little table. "I would hear more tomorrow. I will talk with you many times before we part. Goodnight."

The door opened and closed and once more Mark Haile was alone. Slowly he stepped over to the little table where lay the knife and his open Bible. Sinking down into the chair he murmured, "O Father, I thank Thee, I thank Thee." Then his head bent forward until his cheek rested upon the open pages of the Book and the room was still.

III

The Triumph

Dr. Haile had just completed his morning visit at the Shufi Mission Hospital at Tunis, erected only a short distance from the spot where Raymond Lull had died for Jesus Christ. He often looked up at the white card above the entrance door to read the words inscribed there, "Shufi Mission Hospital, founded by Abu Shufi. In charge of Dr. Mark Haile."

It was Easter Sunday, just two years since the day he and Abu Shufi had arrived at Tunis. Abu Shufi's money had been gladly given to rear this Christian Hospital for Moslems, and the native nurses, flitting softly about the quiet wards ministering to the sick with gentle hands and whispering words of the healing love of Jesus Christ to the sufferers, spoke eloquently of the combined work of Abu Shufi and Mark Haile.

It had been a wonderful two years to Haile. He felt this morning as he walked slowly down the broad steps that God had used him far more even than he deserved, and his heart was overflowing with a great joy. Re-entering the house where he lived he paused to pick up the cablegram which awaited him. Hurrying to his room he tore it open and read, "I have heard the call at last. I am coming. Alice."

Once more there came from his lips the words he had murmured the night of his first meeting with Abu Shufi, "O Father, I thank Thee, I thank Thee!" and kneeling by the open window he raised his eyes to heaven, and once more Mark Haile's face was as the face of one who gazes into eternity.

Devotional

A Prayer for Workers

ALMIGHTY and most Merciful Father, we give Thee humble thanks for the light of Thy gospel. Make us more grateful for this Thy mercy, and more zealous for the salvation of all mankind. Visit in grace the church of Christ, and bless its endeavors to make known Thy truth. Unite in one spirit all who are laboring for Thee. O Thou Lord of the harvest, send forth laborers into Thy harvest. Fill with Thy spirit those whom Thou hast sent forth, and enable them faithfully and boldly to preach, among all peoples, the unsearchable riches of Christ. Bless especially at this time the people of Mexico, and out of revolution bring peace that shall mean greater liberty and happiness and wider opportunity for the gospel of light. Hear us in the name of Christ our Lord. Amen.

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PRAY—

That out of the meetings at Philadelphia there may come a deeper consecration to the Lord Jesus Christ, and that the delegates and visitors in attendance may carry back to the churches a spirit of service that shall inspire them for a great missionary advance and a mighty spiritual revival in the year to come.

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Live Your Life

Mr. Alfred E. Marling, a member of the Presbyterian Church and chairman of the great Missionary Congress that met in Chicago, has recently said:

"I have just been reading of a road in Iowa, one hundred and eighty miles long, which was built in one hour. By a concerted plan bodies of men turned out all along the line, set to work at the same moment, and at the end of the hour the road was finished. Can't we get together and build a highway for the King? Money is stored-up personality. If not linked with personality it is useless. A pile of gold dollars has no power until some one takes hold of them. The question is not what I make of my money, but what I let it make of me. Making money is a good game, but using the money you have made, that it may be turned into power, is a better one. Link it with the Kingdom. A man without a vision is only a drudge, and the best vision is that which our Master shows us. His Kingdom can't advance without us. We have Him whom we call life eternal; shall we not share Him? I say to you men, and especially to the younger ones among you (for I'm sorry that the vision came to me so late): You've got only one life to live for your Master. Live it!"

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"And Ye Would Not"

Learning when too late. The fire breaks out in a loft building in New York, and a hundred and forty women and girls, employed at waist-making, are caught on the eighth, ninth and tenth floors and killed by flame or fall. Now the inspectors are set to work, investigations are begun, new laws are proposed to make life safer. But the facts were previously known as to the perilous conditions. That building represents fifty thousand others as bad or worse. Warnings seem in vain in advance of catastrophe.

It is exactly so in the work of the church. The saddest line Tennyson ever wrote is that refrain, "Too late, too late, ye cannot enter now." Reports tell of locked doors in the fire horror. The Scripture record of a soul tragedy is, "And the door was shut."

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Treasures of Thought

Character is caught, not taught, and happiness and influence have their highest source in friendship. — This, some one has nobly said, "is the highest and richest education of a human nature — not an instruction, not a commandment, but a friend."

— *Henry Churchill King.*

AT THE MOUTH OF THE MINES, GALENA, KANSAS

A Church that Serves Its Community

The Reason: A Home Missionary Pastor who is a Live Wire

GALENA is the chief town of the southeast Kansas lead and zinc mining district. It is located in the corner of the State and has a population which, including its suburbs, runs at times as high as 12,000, but at the present is about two-thirds of that figure.

Our Home Mission Society in connection with the State Convention has been doing work here for several years. Twelve years ago a suitable house of worship was begun but, as is common to mining districts, a lull came in industrial interests and the building was left unfinished. An incomplete meeting house, a transient membership, and short pastorates crippled the work.

Four years ago Rev. J. S. Umberger came to the field as missionary. He has been an earnest, faithful preacher and a tireless worker. Mrs. Umberger has been a great helper in all his labors. Leader of the Ladies Circle, teacher of the "Amomas" (the largest Sunday-school class in town), church organist — she has been in the truest sense an assistant pastor.

The panic of 1907, resulting in shutdowns and failures and the withdrawing of capital, caused much suffering to the inhabitants of the town and to our cause. The pastor and wife had the true missionary spirit and with great sacrifice stayed on the field. The effects of the panic were soon seen in the church. There were removals of those who had money to go, and a marked retrenchment in the expendi-

MEETING HOUSE AND PARSONAGE

LEAD SMELTER IN GALENA

tures of those who remained and were able to pay. The pastor was advised to leave the field, but the true Christian working men and women rallied to his support, and though the monthly receipts dropped from eighty-five to twenty-two dollars, he and his family managed in some way to pull through.

As the cold weather came on, want, exposure, the lack of employment, miners' consumption and other casualties brought untold suffering. This misery moved the heart of the pastor to help the needy. The sympathy of a noble Christian woman who has since gone to her reward led her to join in the work. She gave her time and money, and offered the use of her horse and buggy for collecting and distributing clothing, food and fuel. The church was asked to help in the work of mercy, and at Christmas time food, clothing and money were brought to be distributed among the deserving poor.

FIVE GENERATIONS — FAMILY RECEIVED INTO MEMBERSHIP ON ONE SUNDAY

THE SUNDAY SCHOOL AT GALENA

From this beginning has grown the only organized charity of the town, and for three years past the Baptist church has been the recognized channel for reaching the needy. The mayor, city officials and physicians, upon learning of cases of suffering or want,

PASTOR UMBERGER AND HIS WIFE, WHO IS HIS UNPAID AND DEVOTED ASSISTANT

appealed to the Baptist church to extend the hand of mercy. This it has done with unusual efficiency. The necessities and even some comforts of life have been wisely dispensed. It is not uncommon to see a half-clad boy or girl going with the pastor to the storage room to be fitted out. If a family loses its few earthly possessions by fire or other disaster, here is the man who can make a public call for gifts of furniture, bedding and so on, to equip the home anew and cheer the destitute brother. Even windows, doors, floors, and roofs have been added to the houses that sheltered the sick and poor.

These labors of help have been exceedingly taxing, but they have opened great doors for spiritual service. Pastor Umberger is called upon to visit more sick and dying, and to preach more funerals than all other preachers in the town combined. He has officiated at as many as three, and one time four, funerals in one day. Such ministrations to the grief-stricken are not without result. They are often the means of bringing families, long without religious

connections of any kind, under the influence of the gospel. Many a striking and touching incident could be related of the hardened ones reached or wanderers reclaimed.

The church with its services has always been the center of these activities. Tender, earnest evangelism has been the keynote. For twenty Sundays in succession last year there were baptisms. More than three hundred persons have been received into the membership during this pastorate. The Sunday school has been greatly enlarged, and is an important factor in the work. A special meeting in an outlying community was recently held which resulted in more than thirty conversions. Nineteen united with the church and a mission was established that will maintain regular work at the new point. Among those received into the fellowship of the church was a family, represented by five generations, a mother ninety-three years old, a son seventy-three, a grandson forty-seven, and a great-granddaughter twenty-three. A great-great-grandson, three years old was present.

All this work has been carried forward in a shifting population. The financial problem has often been serious. With courage and severe economy the heroic band at the heart of the enterprise has gone on building up a better property. Their meeting house and parsonage are worth $8,000, against which are obligations amounting to nearly $1,500. They are now in a strenuous, sacrificing effort to reduce these obligations. Recognizing the importance of their field and the fact that it must continue to demand missionary labors, they seek equipment for even greater efficiency. An earnest people at a noble task, worthy of our sympathy and prayerful help.

A Taungthu "Happy Family"

ALL new sensations are interesting if not pleasant, and yet many a person would hesitate before seeking to pass a night in a Taungthu village, as did one of our missionaries in Burma recently. The host made him welcome, and offered him rice and string beans well cooked but so peppery that the partaker had the heroic feeling of eating liquid fire. The first night the missionary slept in his cart, for the house had no window and was crowded, but the second night rain obliged him to seek shelter inside. As darkness approached, about twenty cows filed in, taking up half the house space. Thankfully the missionary saw that his spot was separated from the herd by the rice bin. A horse and a colt were also driven in, housed and fed in another corner near the spot which served as the kitchen. After this the cartman brought in his two bullocks and found them a place. Next came evening service, after which the members of the household, together with several dogs, settled down for the night. During the day a snake had crawled up into the roof out of the weeds outside, but luckily it had been expelled before night. Numerous rats, however, ran riot all over the house and thoughtfully ate a piece from the sleeve of the missionary's waterproof during the night. He thought that he had seen all the inmates of the house, but on drawing back his curtain the next morning he found that the only remaining clear space had been taken by a big buffalo which was lying near the foot of his cot.

THE NORTHERN BAPTIST LAYMEN'S MISSIONARY MOVEMENT

CONDUCTED BY W. T. STACKHOUSE

OUR OBJECTIVE: TEN CENTS PER WEEK PER MEMBER AS THE MINIMUM FOR MISSIONS

The Baptist Laymen's Campaign in Chicago

By Ingram E. Bill

WITH an eye like an eagle's, a soul possessed with an idea, the man whom God has given to lead the Baptist Laymen's Missionary Movement of the North bears the unmistakable mark of the prophet. The campaign conducted by Dr. W. T. Stackhouse in Chicago marks an epoch in the denominational life of this city.

Chicago has already become conspicuous as one of the big strategic centers of the Laymen's Movement. The splendid conference which has just come to a close marks the logical outflowing of the positions taken and the plans agreed upon in the culminating meetings in this city, which afforded a fitting climax to the continent-wide campaign of a year ago.

The preparatory work was admirably executed. Several weeks previous, Rev. Frank Padelford of Massachusetts, as the advance representative, met the denominational leaders of this city, and the general program of the campaign was outlined. It was decided to concentrate the entire period of eleven days assigned to Illinois in this city upon the principle that an achievement accomplished here in the great metropolis of the Middle West would immeasurably affect the entire country, with which Chicago is so intimately related by the ties of social life.

Back of the movement was the united denominational machinery of the city, including the local organizations and the missionary societies as represented here. The campaign was in charge of an executive committee, including some of our strongest laymen, as follows: F. A. Wells, W. G. Brimson, W. A. McKinney, John Nuveen, E. S. Osgood, E. E. Vaughn, M.D., J. H. Byrne, M.D., George Riddiford, H. R. Clissold and T. A. Trowbridge. Office was opened at the headquarters of the Baptist Executive Council, and Rev. L. W. B. Jackman and Rev. C. W. Briggs were retained as executive secretaries. With such careful organization the success of the campaign was assured. The plan determined upon was to hold a series of conferences in different sections of the city, which afforded an opportunity of coming in close touch with the churches represented.

But the soul of the movement has been the masterful personality of the distinguished leader. Fresh from his triumphs in Canada, where the impetus of the Laymen's Movement has astonished the Christian world, fresh from the more recent victories which have attended his administration since he has identified himself with the denominational work of this country, Dr. Stackhouse immediately won his way to the hearts of those who came within the circle of his magnetic influence. Towering like Saul of old, head and shoulders above his brethren, every inch of his splendid manhood is aflame with a redemptive passion. His is a tremendous reach and he is master in dealing knock-out blows. He strides along like some hero upon a sun-bathed pathway, and the virile strength of the man insures an unquestioned leadership.

In all, eight conferences were held in as

many sections of the city, at which about twelve hundred picked men from the churches were present. Besides this there was a final conference of the committeemen from the various churches, at which the follow-up work was outlined. At this meeting it was decided that Dr. Stackhouse should return on June 9, and a report meeting be held presenting the results of the campaign.

In all this Dr. Stackhouse was admirably supported by Dr. Barnes of New York, whose thrilling addresses and passionate devotion to a cause served in no small measure to make this campaign a success. Rev. L. W. B. Jackman and Rev. C. W. Briggs remained in the city to direct the follow-up work, with the active co-operation of the denominational secretaries, Drs. J. Y. Aitcheson, E. W. Lounsbury, T. L. Ketman and Frank L. Anderson.

The campaign has made its impress upon the denominational life of the city, and in turn its ultimate implications will be realized in the denomination at large in coming years.

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A Booker Washington Roosevelt Story

Booker T. Washington, whose "Up from Slavery" appeared some years ago in the *Outlook*, is now contributing "Chapters from my Experience" to the *World's Work*. Each installment is marked by the same practical good sense and frankly personal desire to do good that characterize Mr. Washington in all his undertakings. Many white "politicians" will find themselves described in the brusquely scornful language he applies to certain persons of his own race in his fifth chapter. In speaking of Mr. Roosevelt he says: "Practically everything that he tried to do for the South while he was President was outlined in conversations to me, many years before it became known to most peoples that he had the slightest chance of becoming President. What he did was not a matter of impulse, but was the result of carefully matured plans."

Anent the matter of race prejudice he tells a story of a farmer in Florida who said to him, "I'm mighty glad to see you. I regard you as the greatest man in the country." Whereupon he suggested to the farmer that President Roosevelt was a great man. "Huh, Roosevelt!" said the farmer; "I used to think Roosevelt was a great man until he ate dinner with you. That settled him for me." This curious story deserves to be commended to those northerners who think they know just how the race problem in the South ought to be handled.

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A Good Thing to Try

The Standard: "One of the churches which followed the excellent suggestion of the Laymen's Missionary Movement and made an 'every-member canvass,' found that one of the by-products of its efforts was a renewed sense of fellowship among its members and a knowledge of the spiritual and social needs of its parish of which even the pastor had been previously in ignorance. Why would it not be worth while in the larger churches to organize such a system of thorough visitation? Under the direction of the pastor and deacons, or of a specially appointed committee, groups of members could call upon every family in the church. If thoroughly organized and carefully continued and followed up, this plan could not but be helpful to church life and stimulating to church efficiency. These committees would be sure to get valuable information about the homes of the people. One Laymen's Movement Committee, for instance, discovered a family which professed to be surprised that they were still members of the church upon whose membership roll their names were accurately printed. Every church, too, has its 'submerged tenth' or more — those who, for one reason or other, cannot, or do not, attend the public services. What a blessing a cheery smile and hearty handgrasp might prove to them! The 'shut-ins' would be delighted to meet their fellow-members. The benefits that would come to those who did the visiting would not be the least part of the good resulting."

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State Superintendent E. R. Pope of Minnesota predicts that "Duluth will give a mighty welcome to Dr. Stackhouse at the State Convention next October." He says the visit of Dr. Barnes and Secretary Stackhouse to Minnesota was greatly enjoyed and of large value to the work.

WOMEN'S WORK IN MISSIONS

The Woman's Home Mission Society Report

THE report for the year ending March 31, 1911, is counted as the second annual report, the Society dating its records anew since the consolidation of the eastern and western societies. The report fills eighty pages, and covers in detail the work of a most successful year. The following abstract will give an idea of the varied activities of the Society:

CO-OPERATION AND ORGANIZATION

The Society is now in full co-operation with the Northern Baptist Convention, and is organized with a Board of Managers numbering twenty-seven and a General Committee of seventy-five. There has been co-operation also with the Council of Women for Home Missions, the Forward Movement, and the Home Mission Society. Conferences with the Woman's Foreign Societies have resulted in the adoption of union constitutions for Woman's Home and Foreign Societies in States and Associations, and other beneficial changes.

Progress is being made in the work among young women. Mexico has been designated as the "specific" for young women's societies the coming year. There are now 281 annual members of the Light Bearers, and these juniors contributed $3,890 during the year. The Baby Band enrollment was 3,478. The total number of Auxiliaries reported is 4,736; of this number 3,750 are women's, 335 young women's, 150 children's organizations.

FINANCIAL

The Society is gratified to close the year with a balance in the treasury of $987.93. The total receipts were $190,998. The balance in the treasury April 1, 1910, was $3,002. The total disbursements were $193,013. The Society has made a marked advance in the receipts from churches, which shows a steady growth in interest. The receipts from churches 1909–1910 were $135,262, and for 1910–1911, $149,728, an increase of $14,466.

The budget of 1911–1912 has been made the same as last year, inasmuch as receipts have been $20,000 less than the total budget. The apportionments have been reduced, leaving a larger balance to be raised by special gifts, by churches exceeding the apportionment, by gifts from hitherto non-contributing churches, and from individuals. The Society should raise the total budget this year in order adequately to meet the urgent needs on the several fields.

The estimated value of goods, consisting of boxes and barrels of clothing and other supplies sent to the missionaries for use in industrial schools and for distribution among the poor amounts to $4,533.15. This does not apply on the apportionment.

FACTS AND FIGURES

Mrs. A. E. Reynolds has been acting principal of the Missionary Training School and will continue another year. There were 104 students, a devoted earnest body.

In the Indian mission fields reports of advance come from the blanket Indian missions, the Hopi churches, and the newer fields in California and Nevada. The Alaska Orphanage continues its distinctive work among the neglected.

Among the foreign populations, the work needs to be greatly augmented. The call for missionaries among the Italians is very insistent, especially from the larger cities in the East, and the Society is increasing its force of workers among them as rapidly as possible. The same urgent appeal comes

for workers among the Slavic races, and advance is being made, but not commensurate with the wonderful opportunities. The Society has teachers and missionary workers among the negroes, in Cuba, Porto Rico and Mexico, among the Chinese, Japanese and Syrians in mill and mining towns, and among American populations in the West, especially in Utah.

PARTIAL SUMMARY OF WORK

Religious visits	103,623
Religious conversations not included in visits,	27,540
Fireside School, families enrolled	10,573
Bible Bands and teachers' meetings	3,958
Industrial Schools and children's meetings	6,197
Sunday School sessions labored in	7,618
Young People's meetings attended and conducted	1,410
Women's meetings and parents' conferences attended and conducted	2,235
Missionary meetings attended and conducted,	1,598
Temperance meetings attended and conducted,	329
Sunday schools organized	34
Temperance societies organized	26
Other meetings attended	26,606

THE WORKERS

The number of missionaries at work was 173. Of these 16 were general workers; of the others 20 worked among Germans, 14 among Italians, 16 among Swedes, 36 among negroes, 2 among Finns, 5 among Danes, 10 among Indians, 3 among Chinese and Japanese, 9 among Slavic races, 3 at ports of entry, 4 among mill and mining populations, 23 among Spanish-speaking people.

There were 130 teachers employed: Among Indians, 12; negroes, 77; Chinese, 12; in Cuba, 4; Porto Rico, 3; Mexico, 16; Alaska, 6. This made a total missionary force of 300 during the year. At its close 226 were on the field.

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Self-Denial Week

The Chronicle (L. M. S.): "Every year there come to the Mission House striking and touching stories of means of self-denial practised by our missionary enthusiasts. There is a touch of reality, for instance, in the method adopted by the girls at Walthamstow Hall, the school for the daughters of missionaries at Sevenoaks. They went without sugar during the whole of Self-Denial Week, which was estimated to save 10*s.* in the housekeeping bill, and this has been handed over to the Self-Denial Week Fund. A mysterious secret society of the same school gave an evening entertainment to the staff and other pupils, when the proceeds from refreshments and payment for special seats amounted to 5*s.*, which was also handed over to the Self-Denial Fund."

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Openings in Porto Rico

Woman's Home Missions (Northern M. E.): "For the older people we can do little if anything, except teach them a new conception of home and the home life. Industrial schools and the like are a prime necessity, and in this direction should the Christian societies use their best endeavors for an uplift to the children. The spiritual work that is being done is full of encouragement. Methodism has forty church and chapel buildings on the island, and over ten thousand communicants and adherents. Even so, we have been unable to extend the work as opportunity offered, for there are at least 250,000 people pleading for the truth, who could be brought into church relationship. The door of opportunity is wide open for the work of the Woman's Home Missionary Society. If we enter and accept with grateful hearts the work that is so apparently needful, Porto Rico will just so much more speedily occupy her place among the civilized and intelligent peoples of the earth."

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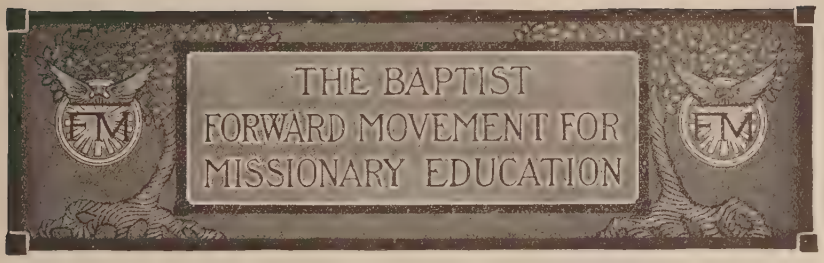
What a Child Can Do

It is always interesting to see what a child can do when there is an issue at stake. One bright boy of ten who is in the fourth grade has always shown his reluctance where the industrial part of his education was concerned. Last June his grade was given slippers to make. Knowing José, I bought a cheaper material than that asked for; all efforts on my part as well as that of the teacher proved unavailing; most of his time was spent in undoing the little he did. March 1 there was great excitement when they were told that no child who had not accomplished the required amount of industrial work could be promoted. José then promptly went to work, ripped up all old work and in four days' time did the whole thing. — Miss R. E. Nicolet, Capiz, P.I.



CONDUCTED BY SECRETARY JOHN M. MOORE

A Four-fold Plan of Advance

THE World in Boston, America's first great Missionary Exposition, is past. It was a conspicuous success. In the churches of Greater Boston, the pastors, laymen, women, Sunday-school superintendents, young people's society leaders, thousands of stewards, special workers and children gave freely of their time and thought and best endeavor. What the Exposition was intended to do has undoubtedly been accomplished. Interest in missions has been awakened and the missionary enterprise has a distinctly new place in the thought of many thousands of people.

The greater work remains to be done. This interest must be crystallized in missionary giving and service. From the beginning the leaders in the World in Boston have been solicitous that the Exposition should not be considered an end in itself, but rather a means to larger ends.

A Continuation Committee has been at work for several months. The objectives as defined by this committee are given below. In view of the fact that they have been adopted by the missionary department of the Men and Religion Forward Movement, they are published in this department as having a message for missionary workers in every part of the country.

1. Increased Missionary Knowledge on the part of every member of the congregation. This may be brought about by:

Frequent pulpit presentation.

Missionary meetings. These may be held monthly or at other stated times, in the church prayer meeting, in the men's and women's organizations, in the Young People's Society and in the Sunday school.

Organized mission study classes among adults and young people.

Graded missionary instruction in the Sunday school.

Use of literature, charts, pictures and loan exhibits.

2. Personal Christian Service in the church and community, and the dedication of life to various forms of Christian work at home and abroad. The realization of this objective may come through:

The enlistment and training of leaders and workers for all departments of the local Church.

A scientific survey of the Church in relation to its community.

An enrollment of volunteer workers in the activities of the various charitable, social and religious institutions.

The commitment of every Christian to the practice of personal evangelism.

The presentation of the call to Christian service as a lifework, and the duty and the privilege of every Christian to view his vocation as an opportunity to serve the Kingdom of God.

3. A Vital Conception of the Christian Use of Money; the enlistment of every member of the congregation as a contributor to Missions; and the adequate support of the missionary enterprise. An effective financial program for the attainment of these ends includes:

Emphasis on the financial obligation in the regular educational program in order to

prepare the Church for the presentation of the financial appeal.

The determination of a definite financial objective, including all the objects to which the Church should contribute its support.

An every-member canvass to secure an offering from each man, woman and child.

The adoption of a weekly offering for missions.

The use of the bi-pocket or duplex envelope as the collecting device.

4. A Sense of the Reality of Prayer, and the responsibility and privilege of every Christian to utilize it as the primary missionary force. The following suggestions may be found effective:

Definite public instruction from the pulpit and in the prayer service on how to pray and what to pray for in the missionary enterprise.

Emphasis on prayer for missions in Bible and mission study classes and in confirmation and probationary groups.

Organization of missionary prayer circles.

Practice of intercessory prayer in every Christian family.

Daily intercessory prayer in private on the part of each Christian.

Missionary Program Topics for 1911

July. Our Obligations to Porto Rico and the Philippines.
August. State Convention Work.
September. Reports from China.
October. Reports from India.
November. Trials and Triumphs in Europe.
December. African Missions.

August Subject: State Convention Work

The object of the program for August is to make clear the nature and extent of the missionary work carried on by the Convention of your own State. The following program is given by way of suggestion.

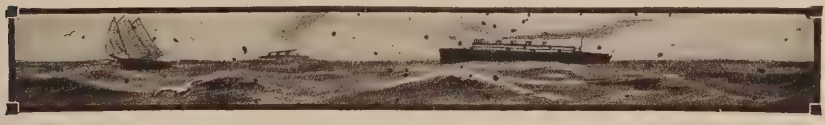
1. Hymn: "Jesus shall reign where'er the sun."
2. Scripture Reading: "The City Redeemed with Justice." Is. i. 21-27.
3. Hymn: "Christ for the World."
4. Prayer. For the special needs of your State work.
5. Hymn: "My Country, 'tis of Thee."
6. Brief talks or papers on one or more of the following topics:
   (*a*) "What our State Convention is doing for our Country Churches."
   (*b*) "The City Problem and our State Convention."
   (*c*) "The Convention's Work Among our Foreign Population."
   (*d*) "What are the Specific Problems of our own State Work?"
   (*e*) "Our State Convention and the Sunday Schools."
   (*f*) "Why the State Convention should receive our Earnest Support."
   (*g*) "Work Among Sailors, Railroad Men, Miners, or other Special Groups."
7. Hymn: "Hail to the brightness of Zion's glad morning."
8. Definite Prayer for the Work under Discussion. (A number participating.)
9. Closing Prayer and Hymn.

Note. Let the leader find out from the pastor who the State Convention Secretary is and write to him for a copy of the latest annual report of the Convention, together with any literature dealing with special phases of the State work. Two or three features of this work should be selected for special emphasis at the meeting, the chosen topics being determined largely by the particular types of work carried on in the respective States.

Before the meeting, determine for what particular forms of the State work prayer should be offered, so that the prayers shall be clear and definite.

A Revised Version of the Prodigal Son

The story of the prodigal son is as modern as it is ancient, as prophetic as it is historic. The following account of a Chinese prodigal is a revised version of the old story, and although the father, elder son and prodigal all appear, their attitude toward each other is slightly different. More than ten years ago this young Chinese prodigal had a violent disagreement with his father and left home. During the years following he wrote to his brothers, but in bitterness sent no message to his father, who was also hard and headstrong. Finally the young man came in touch with the Christian religion, believed and was baptized. Following the dictates of his great Master he wrote to his father asking forgiveness, but forgiveness was refused to the sorrowful petitioner. Some months later a stranger came to the compound, inquiring for a man by the name of Wang — the name of the young prodigal who was now no longer a prodigal. After some difficulty and much seeking he found Mr. Wang and joyfully delivered his message. The father, now nearly seventy years old, had also accepted Christ, and had sent his elder son to seek out the long-lost one and bear him the message of forgiveness. The elder brother had walked nearly three hundred miles and was footsore and weary, but his face glowed with unspeakable joy as he met his brother and told him his father's message. After resting a week, he started bravely back on the long, toilsome journey with a letter from the forgiven and forgiving son and a gift of reconciliation.



FROM THE FAR LANDS

AMERICAN SAILORS ENTERTAINED

An event of importance this past month has been the visit of an American submarine fleet. The submarine fleet was a novelty to the Filipino, and no less of a novelty to some of us Americans. The submarine boats, the *Shora*, *Porpoise* and *Moccasin*, accompanied by their mother ship the *Rainbow*, made quite a flotilla. The Jackies swarmed about the towns, and both forces on land, the good and the evil, strove for the supremacy in entertaining them. The liquor interests sent a delegation to the Commander on the arrival of the fleet, with the request that he pay off the sailors before time in order that they might have ready money to spend on shore. We all know where it would have gone. Some of the sailors themselves resented this attempt to mulct them of their "hard earned dollars" as one of them put it, and it is needless to say that some of the residents of Iloilo were chagrined and roused to righteous indignation at such heartlessness. On the other hand, a cordial invitation was given the men to come to the Y.M.C.A. rooms, and a reception was given them on a Saturday evening. The sailors are a jolly company, and they entertained the "land lubbers" in a breezy fashion. Songs were plenty and "soft" refreshments followed, and so attractive was the meeting that the bar room below was practically

emptied. The following day some of the Jackies came to the religious services morning and evening, and showed a hearty interest. The impression left on all our minds was that this work for American men in this distant city is of great importance. It is a work that ought to be maintained vigorously. To be sure it takes time on the part of the Missionaries, but it is time well spent. — R. C. THOMAS, M.D., Iloilo, P.I.

A CHIEF DESIRES TEACHERS

Yesterday I received a very urgent communication from a chief beyond the river, asking for teachers. He wants to know why it is that his people cannot have teachers when he has asked for them so often. There is not or has not been a teacher in all his territory. In the early days some teachers were sent to them, but they refused to receive them. He says that now the priests are coming to him every little while, asking for permission to put teachers in his villages, but he says, "We don't want their teachers. We want teachers from the Mission. Please send us some." With a list of more than twenty open villages before me I am compelled to write that we have no teachers to send now. — JOHN E. GEIL, Banza Manteke, Africa.

MARKED CHANGES IN THE PHILIPPINES

The Gospel of Jesus Christ is compelling marked changes even in the Roman Catholic church in the Philippine Islands. It is quite noticeable that the niches in the front of the Roman Catholic churches of Jaro and of Iloilo, which formerly held an image of a wooden saint or of the Virgin Mary, now have a beautiful picture of the Christ. This yielding of the conspicuous place once occupied by the saints to Christ indicates a gradual yielding on the part of the priests to the insistent demand of the intelligent Filipinos that the Christ shall be given a large place if the church expects to hold them in allegiance to her. — C. L. MAXFIELD, Iloilo, P.I.

INCIDENTS AT YACHOW DISPENSARY

Although the hospital is not opened yet, nor will be for some time to come, we have been constrained both by our own natural feelings of pity and by the mature judgment of our fellow missionaries to take in a few cases for treatment. One, a carpenter who is a member of our local church, sustained a very severe fracture of the thigh due to falling from a tree. Another, one of the students of the theological school, was in the hospital for a number of weeks, seriously ill with typhus fever. A number of cases, poor chair coolies, deprived of food, clothing and shelter, suffering from some temporary ailment, were housed, treated and fed until they were able to go to work again. Such cases appeal most strongly to my sympathy, and surely we can consider them some of the "little ones" the Master spoke of with such tender compassion. — EDGAR T. SHIELDS, M.D., Yachow, West China.

WORK FOR GIRLS AT TOKYO

The young women's dormitory is an increasingly busy, happy place. Eleven girls are now members of the home. Some of these are students from the various schools; some are teachers, and some are Bible workers. About half the number are Christians. All are hearing the gospel every evening at family prayers. All attend church service every Sunday morning and some are members of the English Bible class held in the home every Sunday afternoon. — MISS M. M. CARPENTER, Tokyo, Japan.

"I NEVER KNEW IT BEFORE"

All classes come to the hospital, some young, some old, some Christians, others heathen, with all kinds of diseases. Twenty of them in a ward originally intended for ten! My prize patients are the little children, some of whom are so dear. One patient saw for the first time the magic lantern pictures on the Life of Christ and heard the hymn "Jesus Loves Me" sung. Afterwards she said to me, "Jesus loves me and I never knew it before." — MISS L. J. CRAWFORD, Hanyang, Central China.

SUDRAS AWAKENING

The annual conference was held in Nellore from February 1 to 9. During this time the seminary suspended its work in the classrooms and transferred its operations to the outlying villages, our theoretical work thus being supplemented by valuable practical experiences. For this evangelistic campaign the students were divided into two sections, one of which visited the twenty-five villages

of the Ramapatnam mission field and the other some fifty towns and villages in the Kandukur division. The land is evidently being prepared for a mighty advance movement among the caste people, especially the great Sudra or agricultural caste. Never before had they received the gospel with greater eagerness and never before had so many of them openly acknowledged Christ to be the Saviour of the world and also their Saviour. The indications are that once a genuine break occurs among them, they will come in large numbers, even as the non-caste people have come before them. — J. Heinrichs, Ramapatnam, South India.

BUSY DAYS AT TURA

The Garo Association met this year, February 2 to 5, at Tura. Between meetings we ladies were kept busy entertaining a continual procession of people who came to see pictures or the bungalows or to visit with us, while the Sahibs' offices were filled with men who came to consult them about all sorts of things. It was a rare opportunity to help by the personal touch. The reports showed a healthy growth in most lines, though there was a decrease in funds for general evangelists, so that only one instead of two can be supported this year from this general fund. A number of evangelists are supported by other organizations among the churches. There was much sorrow over this retrogression, and a felt rather than an expressed determination to do better this year. We all rejoice over 442 baptisms. — Mrs. M. B. Crozier, Tura, Assam.

WHAT THE HANYANG HOSPITAL DOES

The story of one of our patients was pitiable. He came from Szechuen as a sailor on a cargo boat with the promise that he should be safely returned. On reaching Hankow the captain decided to sell his boat, and cast the boy adrift friendless and penniless. He earned a few cash in Hanyang Iron Works by picking up pieces of coal which fell from the carriers' baskets. At night he took shelter near a heap of warm ashes which had been dumped from the furnaces. But this shelter did not serve him long. Late one night the mass collapsed, almost burying the refugee beneath its still smouldering embers. A passer-by saw a queue and part of a head and speedily extricated the victim, unconscious though still alive. On the next day he was brought to the hospital, terribly burned. He is now doing well, and is grateful for the help given him through the Good Samaritan Fund from which we administer help to very poor patients, many of whom are hopeless, helpless and penniless. — G. A. Huntley, M.D., Hanyang, Central China.

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Training Native Workers

BY D. A. W. SMITH

"The most highly multiplying work which the missionary can do in the interest of accomplishing the evangelization of a country," says John R. Mott, in *The Decisive Hour of Christian Missions*, "is that of raising up and training an adequate staff of native workers, and of communicating to them the evangelistic spirit." This is what the Karen Theological Seminary has been doing for the past sixty-six years in Burma. It has graduates who have worked and are working among the Chins, the Kachins, the Shans, the Musos, in languages as foreign to them as originally their language was to us, and among brother Karens in remote fields in Northern and Northwestern Siam, to say nothing of the great multitude who have toiled and are toiling supported by their own people, as pastors and evangelists, in Lower Burma.

In January last a class of thirty-two graduated, of whom five immediately volunteered for foreign service, meaning the outlying peoples of Burma. Three are designated to the distant Kengtung field, where they are to labor under the direction of Missionary Young among the Musos and other tribes in the hills between Burma and China. They are already on their way thither, one with his interesting bride, the latter a graduate two years ago of the Karen Woman's Bible School in Rangoon. They will know how to sympathize with missionaries from America, for their first task will be to learn a new language. Another point of resemblance to the American missionary is the length of time required for them to reach their field. Their journey by rail, cart and foot, will occupy nearly as much

time as is required of the American missionary to come from Boston to Rangoon. A fourth member of the class, with his bride, has already been heard from as nearing his field, having reached Lacon in North Siam, where they were being hospitably entertained for a few days by the American Presbyterian missionaries. The fifth is still girding on his armor, waiting for orders to labor among another section of most unpromising Karens, in Northwestern Siam.

Yes, we have use for the missionary hymn of my revered father, which was translated into Karen over thirty years ago by the late Dr. Vinton, father of Sumner, the popular expositor of missions with his moving pictures, and no less moving addresses,

See heathen nations bending
Before the God we love!
And thousand hearts ascending
In gratitude above;
While sinners, now confessing,
The Gospel call obey,
And seek the Saviour's blessing, —
A nation in a day.

Blest river of salvation,
Pursue thy onward way;
Flow, thou, to every nation,
Nor in thy richness stay;
Stay not, till all the lowly
Triumphant reach their home;
Stay not, till all the holy
Proclaim, "The Lord is come!"

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Missionary Personals

After an extended trip through West and Central China as missionary on special service, Rev. J. L. Dearing, D.D., has returned to Yokohama, Japan.

Rev. G. N. Thomssen and Mrs. Thomssen of Bapatla, South India, have been forced to take a brief furlough for the sake of Mrs. Thomssen's health. News now comes from them at Blenheim, Australia, that Mrs. Thomssen's health is improved.

Rev. Jacob Speicher of Kityang, South China, expects to spend the months of July and August in Burma, where he will work among the Chinese, He will be accompanied by several Chinese evangelists.

Duncan Academy reports a prosperous year. There are eight students in attendance in the higher department and over ninety in the middle department.

Several of our missionaries served in the World in Boston Exposition. The names of those who thus assisted are Rev. H. I. Marshall, Rev. and Mrs. W. H. S. Hascall and Miss J. G. Craft of Burma; Rev. and Mrs. W. C. Mason of Assam; Mrs. A. A. Bennett of Japan; Mrs. W. H. Millard, C. E. Tompkins, M.D., and Rev. Joseph Clark and Rev. Volney A. Ray of Africa; Rev. H. H. Steinmetz, M.D., of the Philippines.

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Foreign Missionary Record

ARRIVED

Miss A. S. Magilton, from Nellore, South India, at San Francisco, April 13.
Rev. W. F. Armstrong, from Rangoon, Burma, at Liverpool, England, May 2.
Mrs. H. H. Tilbe, from Rangoon, Burma, at San Francisco, May 5.
Miss T. M. Thompson, from Rangoon, Burma, at San Francisco, May 5.
Captain Bickel, Mrs. Bickel and daughter, from Inland Sea, Japan, at San Francisco, May 6.
Prof. L. E. Hicks, Ph.D., and Mrs. Hicks, from Rangoon, Burma, at Berkeley, California, May 11.
Rev. F. Kurtz, from Madura, South India, at Flint, Michigan, May 11.
Rev. J. T. Latta, Mrs. Latta and children, from Thonze, Burma, at Cambridge, Ohio, May 11.
Rev. H. C. Gibbens, M.D., Mrs. Gibbens and child, from Mongnai, Burma, at Philadelphia, May 13.
Rev. O. L. Swanson, from Golaghat, Assam, at Moline, Illinois, May 13.
Miss Edith F. Wilcox, from Himeji, Japan, at Providence, R.I., May 13.
Master Durlin Bushell, from Moulmein, Burma, at Boston, May 15.
Rev. A. E. Seagrave, from Rangoon, Burma, at Boston, May 15.
Miss M. B. Pound and Master Eastman H. Chaney from Maubin, Burma, at Boston, May 15.
Rev. J. H. Deming and Mrs. Deming, from Shanghai, East China, at Haddon Heights, N.J., May 17.
Miss S. S. Hartford, from Moulmein, Burma, at Boston, May 18.
Mrs. J. Speicher and children, from Kityang, South China, at Granville, Ohio, May 26.

SAILED

Rev. W. H. Leslie, M.D., and Mrs. Leslie, from Boston, May 20, for Cuillo, Africa.
Miss Margaret Suman, from San Francisco, May 24, for Capiz, P.I.
Rev. Joseph Clark and Mrs. Clark, from New York, June 3, for Ikoko, Africa.

BORN

To Mr. F. C. Mabee and Mrs. Mabee of Shanghai, East China, on March 28, a daughter, Ruth Bentley.

FROM THE HOME LANDS

A Church Edifice Campaign

BY H. RUSSELL GREAVES, D.D.

The Southern California Baptist Convention was organized in 1892. Like all other Conventions the work had a very small beginning. Some of the leaders in our denomination in Southern California today were among those who participated in the first steps toward an organization.

We now have four associations and 84 churches. For the last year we reported 674 baptisms and 1901 additions otherwise, making a total membership of 13,929. In addition to these statistics we have some 25 colored churches. Our church property is valued at $1,029,310. The total amount of money raised this past year was $284,713.

The rapid increase in population has given us unprecedented opportunities for development. New churches are being organized as rapidly as funds to care for them can be guaranteed. The total disbursements for State Missions for the past year was $31,576.72. About 50 churches raised their full apportionment for the State work.

Perhaps it will be of interest to the readers of MISSIONS to learn how a church edifice campaign saved a church organization and was the beginning of a very important work that will touch a territory as large as some of our eastern states, and this work the only Baptist church in the whole district. I refer to Bishop, Inyo County. This county has come into great prominence owing to the fact that the Owens River, which is to supply Los Angeles County with water for years to come, finds its source there.

Thomas Clark, a devout Baptist, arrived in Bishop late in the fall of 1864. He wrote his son, Andrew Clark, who had remained in Iowa, to send them a Baptist preacher. Failing to secure one who was brave enough to endure the hardships of the new field, Andrew Clark was ordained and came to Bishop, arriving October 3, 1867. He at once began his ministry in a box schoolhouse. January 1, 1869, the Bishop Missionary Baptist Church was organized with a few charter members.

In 1870 the pastor traveled by wagon across the Sierra Nevadas to San Francisco to attend an associational meeting. At this meeting the church joined the Association, and the pastor was recommended to the Home Mission Society as a missionary pastor. He received his appointment and began his work for the church and the Society. For over thirty-five years he traveled up and down Owens Valley, having different appointments at preaching stations. During all this time he received only one year's full salary, and very little encouragement. You can imagine the joy of this dear old pastor's heart, when, on November 6, 1910, he had the pleasure of being present at and participating in the dedicatory services of a splendid new church building. It was a very touching part of the service when Father Clark led in the dedicatory prayer. It would not have been possible to erect this well-appointed house of worship, costing about $5,000, had it not been for the generous assistance received from the church edifice department of the Home Mission Society. The church was dedicated free of debt save an obligation to the Society on a loan of $500.

A new era has opened for this church; Rev. C. Sidney Maddox, one of our choice young ministers from Arizona, has just moved to Bishop to begin pastoral oversight not only of the church in Bishop but of the whole of Inyo County. Large numbers of people are moving in to take up their homes and the prospects are bright for an aggressive work.

During the pastoral care of Rev. C. W. Iler, who was the leader in the campaign, Bishop and the whole of Inyo County voted to become dry. This marks a decidedly forward step for the whole county, and the opportune moment for a splendid campaign on the part of the church has arrived.

The Gospel Working in Porto Rico

BY MISSIONARY C. S. DETWEILER

At Guanica our little church worships in a chapel built by the offerings of the Young People's Societies and Sunday schools of the Pacific Coast. Near by is the largest sugar mill on the island, claimed to be also the largest in the world. Consequently the field here is composed largely of poor working people, and it is also a somewhat shifting population. It is a town noted all over the island for its vice. Until our Mission opened work here nothing was done religiously for the people. After our chapel was built the Roman Catholics started a project for a church, and last year they completed a beautiful building of cement. But they find it uphill work. Our pastor is José Perez, formerly a soldier in the Spanish army. He is meeting with success in gathering the children into Sunday school, and the work at present is promising and steadily growing.

In a recent trip to a mountain district, never before visited, I met with a kind reception by some of the leading planters, and the idea of our opening work among them was eagerly welcomed. But where shall we find a man for this field? We shall have to wait until the vacation, and then send one of our ministerial students for a few months' work during the summer. Later on we hope to have our Theological School well established and furnishing trained workers for the field.

Formerly it was the custom to engage some of our converts for these fields without demanding previous training. But we cannot do that any more. The public school system is reaching out into all corners of the land, and as the level of popular education steadily rises we must have preachers who can be respected by the people for their intelligence as well as for their piety.

In the above-mentioned country district there is a public school with more than one hundred pupils, and no religious work of any description among the people. One of the largest landowners, a man past forty with a growing family, made an engagement with me on my next trip over that field to marry him to the mother of his children.

After all these years of American occupation the missionary is constantly called upon to marry persons who have lived together for years without that ordinance. Here in Ponce, as a result of the preaching of the Gospel, a young couple who have lived together eighteen months have asked for marriage with a view to offering themselves later for church membership. A few days afterwards out in the country a man approached me, asking about securing the permission of the court to marry his cousin. They have been making a home together for years and have several children. The fact is the evangelical missionaries are supplying the people of Porto Rico with a religion. Roman Catholicism has never been a religious force here except in a very restricted sphere.

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The East Washington Outlook

BY REV. F. A. AGAR

ONE year ago the East Washington and North Idaho Convention had made appointments aggregating $8,000 for the year. Appointments for this year made to date will foot up over $16,000. We have promised help to various fields, which will mean an additional $2,000 expense during the rest of the convention year. Even with this expenditure we will not meet the abject needs of this section. It would take $5,000 more in the next nine months if we just met the worthy calls that will come to the Board.

What are the Baptists of this section doing to meet this emergency? They are doing the progressive thing. Last convention year they increased their gifts for State missions 104 per cent over the previous year. Moreover there is a spirit of missionary endeavor getting hold of the pastors and churches. Small fields that heretofore absorbed the time of a poor man are combining in the support of a well-prepared aggressive man who is able to do a high grade of work that is resultful. The churches, both self-supporting and missionary, are sending out their pastors to help establish and maintain new work in growing sections.

The Inland Empire, the name given to the section of country occupied by this convention, will grow. The population of this region has increased 114 per cent in the last decade. Railroad development and irrigation work promise even greater growth in the present decade.

If I told you facts about how things grow when a railroad begins to build through a given section of country, and then an irrigation scheme turns water on a large area of land, you would not believe the story. Perhaps you are not to blame. Unless I had personal knowledge of the wonderful progress that is made it is doubtful if I could swallow it. Let me test your credulity with one example.

A railroad was built through a section of East Washington. Within a distance of forty miles eleven new towns sprang up within a year, each of them having a population of from 100 to 700. Two years ago you could have stood on the highest hill in that section and with the help of a strong field glass have seen perhaps a score of buildings. Today with the naked eye you can see over 300 homes. People have moved and are at work on five or ten acres of land. The land is selling for $200 to $500 an acre. There are thousand of acres yet to be developed and sold in that vicinity. One year from now it is safe to say that there will be 600 homes, outside of the towns, in that valley. In this convention field there are at least ten localities where such a growth is probable in the immediate future. We have just organized three churches in that section.

The largest city in this region is Spokane with a population of 110,000. It made a growth of 186 per cent in the last decade. The next largest place did almost as well. The future has even larger growth in store for these cities. Growth in population must mean an increase of effort, opportunity and responsibility along religious lines.

THE FUTURE FOR BAPTIST WORK

What of the future for our Baptist work? It is full of promise. Our people today realize the need of heroic giving. A church in this field is building a splendid structure, and the members are all comparatively poor people. Besides giving an average of $80 *per capita* for the building during the past year, they gave an average of $12.30 *per capita* for local expenses. They also gave an average of $3.50 *per capita* for missions outside the bounds of their own field. This is a sample of the giving that is taking hold of our people, and it is full of promise for the future. This *is not* an isolated example.

Even with such a spirit the Baptists of the Inland Empire cannot begin to care for the necessary work ahead of them. We must have large help from the Home Mission Society, increasingly large help if we do our part in the religious development of this section.

Our total missionary force now numbers thirty-five. Three new district missionaries have just been put to work in hitherto untouched sections of country, one more pastor at large has been added to the two already at work, two city missionaries have also been employed. The new men alone will, I dare say, develop and organize in the next year at least a dozen new fields. These new fields must have help at the beginning in the support of a pastor.

One of the new men just left my office to go to his field over in the Camas Prairie country. Before he left to begin his work as district missionary he named twelve places where he said a Baptist organization could speedily be effected. He asked me if the convention was prepared to help in the support of at least four new pastors if those churches were organized. I was obliged to tell him, "no."

As a final word let me say that a look ahead reveals so much work to do that it will take all the procurable resources from the Baptists without and within the bounds of our convention field. All that makes the task possible is the help of the Home Mission Society, which could do more if the Baptists of America would make it possible. The type of civilization in this western empire is to be determined in the near future. Only Christianity can shape it aright.

We Baptist people must not fail to do our share in this great task. We will not fail with the help of God.

Spokane, Washington.

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The Missionary Spirit

BY CHAS. G. READ

About fifteen years ago a young Portuguese lad, named Frank C. B. Silva, followed the big bass drum of a Salvation Army squad and was led into their meeting. Frank was a Roman Catholic, but he was converted at one of the meetings of the Army. This took place, as I remember, in the city of Stockton.

His first thought seemed to be directed toward the conversion of his fellow countrymen, so he came to Oakland to study and prepare himself for his work. He became a member of the First Baptist Church and of my Bible class. He attended California College, a Baptist school, and was graduated therefrom. Leaving Oakland he took up his residence and work in New Bedford, Mass., as many of his people were sailors, and that city seemed a good field for his labors. He married there, built a church and publishes a paper, besides having several preaching stations elsewhere. He is a thoroughgoing, whole-souled and enthusiastic Baptist brother, full of faith and good works, and is held in high esteem by all who knew him here. In closing I desire to say that I consider MISSIONS the best and most complete missionary magazine published, and I often wonder how you get so much information in so small a volume.

Oakland, Cal.

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From Baracoa, Cuba

A letter from Rev. Juan McCarthy of Baracoa, Cuba, reports many baptisms, fourteen the week previous to writing. "I expect to baptize sixty, and to organize three new churches of about fifteen members each." Several men holding military or government positions are among the number, and not a few of the Roman priests are manifesting a favorable interest. One of these priests says, "The most humble Protestant missionary is doing more to Christianize Cuba than all the Papist priests have done from the time of Columbus." The audiences at Baracoa are large; often as many as 150 persons are obliged to stand, the average attendance being 225, and the room utterly inadequate.

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Quotable Items from Porto Rico

FROM MISSIONARY A. B. RIGGS

One of our workers went out into a barrio containing a population of about 1,500 the other day to see what prospects there were for opening work. He found the people very friendly and glad that there was a prospect of having services in their community. One school teacher said that he had had a Bible for a long time and read it every day.

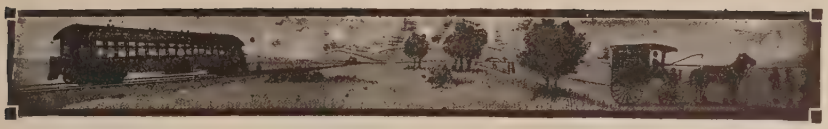
From another barrio a man came into one of the towns and asked our native worker if he could not come out and hold services in his barrio. He said that he himself had never heard a sermon, but that he had a Bible and had been teaching the people.

From still another barrio a school teacher who is a Christian came in and told our worker that if work was opened in the barrio where he was teaching he would be glad to help all he could. These things emphasize the need of more trained native workers, such as our Rio Piedras school is beginning to turn out.

A Porto Rican physician who was trained in the States has just settled in Barranquitas. When he found that I was located here permanently he said, "That is good! We will be able to do something for these people." He is not a professing Christian, but realizes the need of work among his people. May we not hope that he will soon have a deeper interest?

Barranquitas has enjoyed the laying of the corner stone for our new chapel.

Medical missions find in Porto Rico a needy and important field. There are some very competent physicians but the people of the poorer class are unable to employ them; and too often the physician called to attend the poor is unwilling or unable to furnish suitable treatment free. Ignorance and superstition also hinder. For example, the dressing applied to a wounded foot was removed by well-meaning relatives and a baked cockroach substituted, a proceeding which resulted in severe infection necessitating extended treatment. The district nurse does much to instruct the people as she goes about from house to house, and she lends such articles as bedding, nightgowns and nursing utensils, which she takes back and sterilizes for future use after the patient recovers. Much more could be done if the supply were larger. Everything that is commonly used in the sick-room is in demand. The gratitude expressed for thirteen dollars, presented for this object last summer, reveals the depth of the need and the earnestness of the workers.



A Chapel Car "Accident"

By Katherine Sparks

SIDETRACKED Saturday night; suddenly, unexpectedly sidetracked, while the people in the place to which we were going looked forward to Sunday services. It seemed a helpless sort of situation. After hunting up the little depot and wiring the news ahead, we went to rest with a sense of disappointment and frustrated plans, not knowing what would evolve from this hitch in arrangements.

Morning came, and with it a curious splash, splashing sound which brought the blinds up quickly. What a scene of quiet beauty met our eyes! Back into the distance stretched the sweet spring woods, and out of their shadow a herd of cows came, gravely stepping, as one by one they joined their fellows already enjoying the sunshine, and bathing sleek sides in the clear little pool so near us. We looked at each other and smiled, while somewhat of the peace of God filtered through our perturbed consciousness and quieted our restless hearts.

As a first step toward finding out what could be done five miles from anywhere, we had just planned an expedition down the track, when shots were heard near-by, and presently two young men carrying rifles stood staring at the car in wide-eyed amazement. We hailed them at once and invited them in. Explanations followed. Gradually our new-found friends awoke to the situation. They thought it was "Sure a fine car," and one had "Gone to a Baptist church some, back in Indianny." There were "some houses down the track," and

GROUP OF CHILDREN AT CHAPEL CAR SERVICE

when "the boys" came back from their ball game they could get them to the car. So presto! behold the metamorphosis of two young Sunday-morning sportsmen into two earnest chapel-car workers, striding off, armed with attractive literature to use in place of guns, and intent on bringing boys and girls, men and women to hear the gospel of Jesus Christ.

We had decided to make the first service one for the children, and use them as an an additional advertising agency for the one to be held later. It was not long after our friends had disappeared before strange little faces peered shyly through the door, and then, almost as by magic, a company of boys and girls sprang up, to sit in this wonderful car and hear about the dear Saviour who died for them. It was an interesting and a happy time and, as they ran home with cards and papers and the "Gospel of John" clasped tightly in eager hands, we felt that there was not much doubt about seeing the parents at the evening service.

What a mixed gathering that was! The station agent and his family, refined, well-educated people. Car inspectors, with bright, intelligent faces. Two gangs of section men, all from over the seas. Others, also, obviously of foreign birth. And now, as the missionary looked into the faces filled with interest and curiosity — faces so varied in expression, feature, and intelligent comprehension of the purpose of the gathering — he felt still more keenly that, to reach many, the gospel message must this night be given along lines of the utmost simplicity. He said:

"My friends, I see but few of us in the car tonight who claim America as our birthplace. Now, we want to get acquainted, and it will help us to know just the country from which each one came. As you tell me where you were born, I will write it upon this blackboard. How many from Germany? I see three hands; now there are two more. Five of us were born in Germany. Some came from Poland, I know. Yes, three born in Poland. In Ireland? Two in Ireland. In Switzerland? No? In North Italy then? Yes, I thought so; and quite a number of us were born in South Italy. How many?"

At this point the section foreman became so excited that he roared out in Italian:

"All you from South Italy hold up your hands!"

And hands, some singly, some in pairs, shot into the air like rockets.

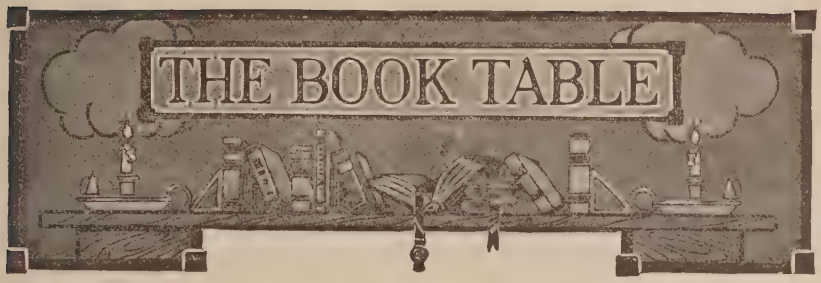
Soon those who were born in America had a chance to respond, and the children, to their great joy, swelled this record considerably. Then we went over it all from the board, and presently came the sweet and tender message taught so lovingly, long ago, to that proud man, among the whispering olive trees and the shades of night, whatever the earthly birthplace, "Ye must be born again."

Monday came, and still we could not go. What was it that kept the chapel car for several days in this little nook? Some would call it a mere "delay in transfer arrangements," and others, "the providence of God." At any rate, fourteen souls found Christ as a personal Saviour, and the work was not yet done.

We had been about a month on our next field, and one day made a business trip to a town near the old sidetrack. In a restaurant a young man walked up to us. It was the agent's son. He told us there were some awake back there who could not go to sleep again. They wanted better things, and if we could only arrange to stay over a week on our return he believed the feeling would result in action. Needless to say, we spared the week.

Soon some of the railroad men were rejoicing in Christ, the station agent and his daughter also, and some others of the younger people. We organized a Sunday school to which almost the whole little village came. We rented a building that had formerly been used as a saloon, and the people turned out in force to scrub and clean till it shone. We made this school a branch of that of the nearest Baptist church, five miles away. The church provided an organ and hymn books, a superintendent, and fine staff of teachers pledged to come each Sunday. The county Sunday-school union gave us money to seat the building with good chairs.

All this happened several months ago. Now they want a building of their own. What is still better, one man has offered two hundred dollars toward it, and that means that God will soon give it. Did he not lend them the chapel car?



Missions in the Magazines

Different aspects of China and her many problems are well taken up in various current magazines. "Young China at School," by Edward Alsworth Ross in *Everybody's*, is especially noteworthy. Professor Ross considers at length the educational status and outlook of the new China. Amid the chaotic conditions of the government schools, he pays tribute to the worth of the mission colleges: "In their work they apply a scientific pedagogy of which the Chinese know nothing. They impart Western ideals of bodily development, clean living, individuality and efficiency. They study Confucian ethics with deep reverence; they present also the Christian outlook on life." "Fighting the Plague in Manchuria," in *The World Today* is written by a Japanese, Kiyushi K. Kawakami. Naturally enough he dwells especially on Japan's aid in the crisis. The article gives an intelligent idea of the plague and its dangers. The *Atlantic Monthly's* contribution to the China material is Ching-Chun Wang's "The Abolition of the Queue." The author first gives a historic sketch of the *raison d'etre* of the queue, then the reasons for its abolishment. He is most optimistic in his prophesy as to the resultant economic, hygienic and moral good, and confidently predicts that with the passing of the queue the difficulties of the Chinese government will be removed. "Once an average Chinaman finds his head minus the queue, he will at once take it for granted that he has also become one of those 'foreign devils,' and hence regard it as his lot to adopt things foreign."

The April number of the *National Geographic Magazine* deals largely with Africa. "The Country of the Ant Men" is an enlightening and fascinating description of that remarkable portion of the Sahara Desert known as the Erg. "Recent Geographic Advances, Especially in Africa" offers some pages of pleasurable reading. The mission side is touched upon in connection with the Sudan and the German colonies of East Africa.

The *Fortnightly Review* for May contains a long and comprehensive discussion of the "Baghdad Railway, The New Conventions." The article is written from an Englishman's viewpoint and is interesting in its portrayal of the motives and actions of the powers in the East.

Two well written articles are "The Rurales of Mexico," in the *Century*, and "The Greenest of Deserts," by Ellsworth Huntington in *Harper's*. The first sketch is a sketch of the Mexican policeman, full of local color. The second is a most enjoyable description of the desert of southern Arizona and northern Mexico.

As for stories, the magazines contain many. The *Century* continues its Kentucky Mountain Sketches in "Nucky Marrs, Hero." In a refreshing and convincing way, the writer relates how a new conception of courage and honesty came upon a shamed and sorrowful little mountaineer, once proud of his heroism and untarnished honor. The same magazine also contains "A Rumor in the Bazaar," an Anglo-Indian story which pivots on the idea of caste and the worthlessness of things not *pukka* (genuine). *McClure's* contains another, Miss Gregory adventure in "The Governor of the Gaol." This incident is laid in Russia. The setting is convincing and the story is interesting. "A Life-Long Lock" is a fantastic tale of the harem-life of a Turk in Bulgaria, and is amusing though giving a false impression of Turkish realities. *Scribner's* contributes a well-written narrative in "Bushed."

Financial Statements of the Societies

American Baptist Foreign Mission Society

Financial Statement for two months, ending May 31, 1911

Source of Income	Budget for 1911-1912	Receipts for two months	Balance Required by Mar. 31, 1912
Churches, Young People's Societies and Sunday Schools (apportioned to churches)	$515,384.92	$17,440.10	$497,944.82
Individuals (estimated)	230,000.00	14,059.66	215,940.34
Legacies, Income of Funds, Annuity Bonds, Specific Gifts, etc. (estimated)	178,332.00	6,543.08	171,788.92
Total Budget as approved by Northern Baptist Convention	$923,716.92	$38,042.84	$885,674.08

Comparison of Receipts with those of Last Year
First two months of Financial Year

Source of Income	1910	1911	Increase	Decrease
Churches, Young People's Societies and Sunday Schools	$17,293.21	$17,440.10	$146.89	. . . . .
Individuals	4,055.07	14,059.66	10,004.59	. . . . .
Legacies, Income of Funds, Annuity Bonds, Specific Gifts, etc.	13,625.41	6,543.08	. . . . .	7,082.33
	$34,973.69	$38,042.84	$10,151.48	$7,082.33

*Previous to 1910 the receipts from individuals were not reported separately from those from churches, young people's societies and Sunday schools. A small amount of specific gifts is included in this figure.

The American Baptist Home Mission Society

Financial Statement for two months, ending May 31, 1911

Source of Income	Budget for 1911-1912	Receipts for two months	Balance Required by Mar. 31, 1912
Churches, Sunday Schools and Young People's Societies (apportioned to churches)	$353,792.36	$10,619.39	$343,172.97
Individuals (estimated)	150,000.00	1,040.41	148,959.59
Legacies, Income, etc. (estimated)	175,292.00	21,018.08	154,273.92
	$679,084.36	$32,677.88	$646,406.48

Comparison of Receipts with those of Last Year
First two months of Financial Year

Source of Income	1910-1911	1911-1912	Increase	Decrease
Churches, Sunday Schools and Young People's Societies	$11,612.93	$10,619.39	. . . . .	$993.54
Individuals	292.70	1,040.41	$747.71	. . . . .
Legacies, Income, etc.	17,054.87	21,018.08	3,963.21	. . . . .
	$28,960.50	$32,677.88	$4,710.92	$993.54

American Baptist Publication Society

Financial Statement for two months, ending May 31, 1911

Source of Income	Budget for 1911-1912	Receipts for two months	Balance Required by Mar. 31, 1912
Churches, Sunday Schools and Young People's Societies (apportioned to churches)	$111,304.25	$4,978.82	$106,325.43
Individuals (estimated)	21,800.00	2,659.33	19,140.67
Legacies, Income of Funds, Annuity Bonds (estimated)	51,273.88	4,404.76	46,869.12
Total Budget as approved by Northern Baptist Convention	$184,378.13	$12,042.91	$172,335.22

Comparison of Receipts with those of Last Year
First two months of Financial Year

Source of Income	1910-1911	1911-1912	Increase	Decrease
Churches, Young People's Societies and Sunday Schools	$5,185.99	$4,978.82	. . . . .	$207.17
Individuals	1,107.73	2,659.33	$1,551.60	. . . . .
Legacies, Income of Funds, Annuity Bonds, Specific Gifts, etc.	1,473.57	4,404.76	2,931.19	. . . . .
	$7,767.29	$12,042.91	$4,482.79	$207.17

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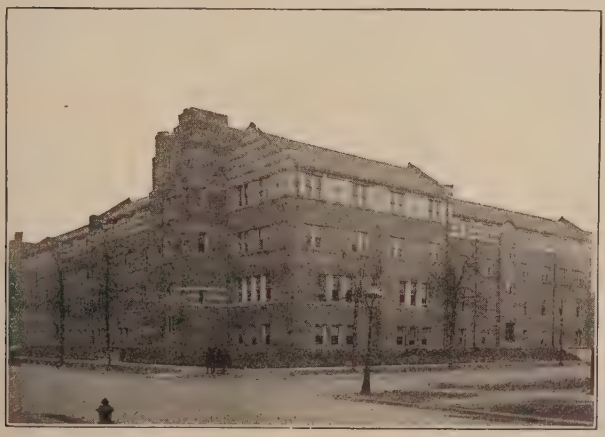

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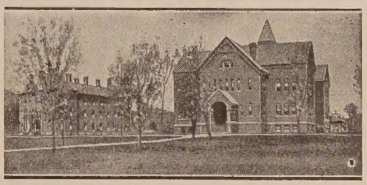

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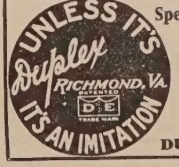

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